Together

HOLBROOK LIBRARY
BAPTIST SCHOOL
OF RELIGION

In color: **JAMESTOWN**
Where U. S. Protestantism Began

How Bad Are GIs Abroad?

e Midmonth Magazine for Methodist Families June 1957

Together

Established in 1826 as CHRISTIAN ADVOCATE

The Midmonth Magazine for Methodist Families

"Is thy heart right, as my heart is with thine? . . Dost thou love and serve God? It is enough. I give thee the right hand of fellowship."

John Wesley (1703-1791)

JUNE 15, 1957 **Vol. 1, No. 9**

'For God and My Country' **2**

I Am Not Afraid . . . . Barbara Murray Finkes **11**

The Eternal Goodness . . . John Greenleaf Whittier **12**

How Bad Are GIs Abroad? . . . . Gordon Gaskill **13**

Take the Baby Camping, Too . . . . Polly Holmes **16**

Worship Wherever You Are . . . Abigail Randolph **19**

Shadow Over Rio . . . . . (Pictorial) **20**

The Happiest Day . . . . . Sherman Dixon **23**

We Sang Our Way Across America . E. W. J. Schmitt **25**

Unusual Methodists **26**

Why No More 'Shouting Methodists'? . Malcolm Purcell **28**
Readerviews by Harry Denman, John O. Gross, Eugene L. Smith, A. Dudley Ward

Plan Your Somedays . . . . . Patricia Gatley **32**

Glorious Fourth—1907 . . . . Mabelle B. McGuire **33**

Where American Protestantism First Took Root
(Color Pictorial: Jamestown, Yorktown & Williamsburg) **34**

Acres of Diamonds . . . . . Russell H. Conwell **43**

Between Two Women . . . . Constance Foster **44**

Sermon on the Mount Put to Work . C. Milo Connick **46**

Why Not Study Overseas? . . . . . H. B. Simons **50**

News of the World Parish **7, 64**

Rockhounds and Pebble Puppies **75**

OTHER FEATURES AND DEPARTMENTS

Letters **3**
Spiritual Efficiency . . **15**
Looks at Movies . . . **48**
Teens Together . . . **49**
Light Unto My Path . . **51**
Dr. Rall Answers . . . **52**
Looks at New Books . . **54**
Browsing in Fiction . . **57**
Getting Along Together . **58**
A Prayer **61**
Small Fry **62**
Methodist Almanack . . **65**
Wicked Flea **71**
Let's Get Acquainted . **74**

What is so rare as a day in June with meadows green and the old red barn sweet with last summer's hay? And how long has it been since you took a good book there and sat swinging your legs out into lazy, sunshiny space? This delightful photo is by J. M. Hoover.

PHOTOGRAPHS: IVAN DMITR

TOGETHER is an official organ of The Methodist Church, issued monthly by The Methodist Publishing House, 740 N. Rush St., Chicago 11, Ill. Opinions expressed do not necessarily reflect concurrence of The Methodist Church. *Editor:* Leland D. Case • *Executive Editor:* Paul Friggens • *Managing Editor:* Charles W. Keysor • *Art Editor:* Floyd A. Johnson • *Associate Editors:* H. B. Teeter, Bruce L. Williams, Fred R. Zepp • *Editorial Assistants:* Else Bjornstad, Beverly Cederberg, Judy M. Johnson • *Contributing Editors:* Newman S. Cryer, Jr., T. Otto Nall, H. F. Rall, Roy L. Smith • *Business Manager:* Warren P. Clark • *Advertising Manager:* John H. Fisher • *Publisher:* Lovick Pierce • *Associate Publisher:* J. Edgar Washabaugh
• *Copyright 1957 by* Lovick Pierce.

Manuscripts and Correspondence for publication: Write to Editorial Offices, 740 N. Rush St., Chicago 11, Ill. Authors should send postage.

Subscription: $3 per year. Write to Business Department, 740 N. Rush St., Chicago 11, Ill.

Advertising: For rates, write to TOGETHER Magazine Representatives, 454 Wrigley Building, Chicago 11, Ill. Entered as second-class mailing matter at Post Office in Chicago, Ill., under Act of March 3, 1879; additional entry at Nashville, Tenn. Accepted for mailing at special rate in Section 1103, Act of October 3, 1917, authorized July 5, 1918.

Vacation Days

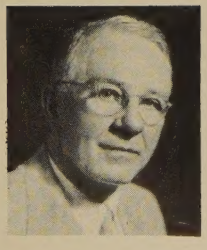
Morning mist rises from a yellow river in Louisiana to play tag along the cotton rows. Over sunny Texas, the sky is broad and blue and unending. Far to the north, gentle breezes soothe the restless Great Lakes. From Oregon to Maine, the roads are open and inviting.

American roads lead everywhere in June, the first of our great vacation months. In many states, the children are out of school for the summer. Farmers are at work in their fields. Out-of-state cars are back on the highways and great white clouds drift high above a carpet of green. It is vacation time again.

The vacation is that one period in the year when the entire family can be together for days at a time. It is a time to go out of doors and live again. The sharing of experiences reunites us and fosters some of our most precious family memories.

At Atlanta's Peachtree Road Methodist Church, the Rev. Claud M. Haynes presents six coveted God and Country Scout Awards.

'for God and my Country...'



R. E. DIFFENDORFER

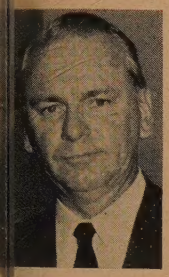
"A Scout is reverent." In thousands of churches across the land, boys repeat the 12th Scout law. And one of the most reverent special religious services of the year is the giving of the God and Country Award to the lad who successfully carries out a thorough pastor-directed religious program in his own church.

The scene pictured above may be said to be typical—for Methodist interest in Scouting predates the endorsement of the movement written into the 1948 *Discipline of The Methodist Church*. With 11,000 Scout troops Methodist-sponsored, scores of Methodist boys have won the God and Country Award. Its requirements are so high that fewer boys have qualified for it than have won the Eagle Scout rank.

The Christian flag, which plays a part in God and Country ceremonies, holds special interest for Methodists, also. It dates from 1897 and was conceived by the late R. E. Diffendorfer, then secretary of the Methodist Board of Missions.

This July is an important month for Scouting. More than 50,000 khaki-clad boys will assemble July 12-18 for their fourth national jamboree at Valley Forge. The theme of Scouting in America for the next four years is "Onward for God and my Country."

Letters



Bishop John Wesley Lord

All editors like to hear from readers—and for a magazine less than a year old, TOGETHER *has a gratifyingly heavy mail. Methodists are gracious and responsive, indeed. Thank you!*

This month we share typical excerpts from a sampling of letters received on the April Powwow, Two Methodists Look at Social Drinking, *by Mary Miller, a young housewife, and Lester Keyser, M.D. Most correspondents supported the traditional Methodist stand, as was expected—and as is noted with gratification in the opening communication from Bishop John Wesley Lord, president of the Methodist Board of Temperance. We share his confidence in cross ventilation of discussion as an effective method to gain insight into, and to firm up attitudes on, great moral issues of our times.*

To round out the discussion, we have asked Dr. Caradine R. Hooton, general secretary, to set forth the program of the Board of Temperance. His statement starts on page 6.—EDS.

BISHOP JOHN WESLEY LORD, *president, Methodist Board of Temperance:* Having read Mrs. Miller's article and the article by Lester Keyser entitled *Our Church Must Not Relax Its Stand!*, I have the feeling that shocking though the Miller article was to many readers, the total impact of the two will strengthen the position of the General Board of Temperance.

Our church has adopted a program of total abstinence, on the Christian principle of responsibility to others—we are our brother's keeper. We willingly abstain from a course of action that might be injurious to the personalities of others, though not necessarily harmful to the abstainer. To put it another way, we know that no alcoholics are produced among nondrinkers. But they are produced among drinkers.

I rejoice to know that there is much opposition on the part of Methodists to the objection raised by Mrs. Miller. It indicates to me that our General Board is doing an effective job in education away from the use of alcohol or its general acceptance in church society.

CYNTHIA ROBINSON, *Lakeland, Fla.:* I wish to make a protest in regard to the article, *Is the Church's Stand Making Hypocrites?* There are *not* two sides for social drinking for a Christian.

MRS. JAMES FOLEY, *Sioux City, Iowa:* "Long Live the Powwow!" I think it is an important contribution because only by facing all these issues in the open field, so to speak, will we be able to strengthen our beliefs and standards.

VERN D. LIVENGOOD, *pastor, Wichita, Kan.:* We wish to record our protest against this article [by Mary Miller] and to ask that the policy of TOGETHER on this matter be brought into harmony with the official policy of The Methodist Church as stated in the following paragraphs of the 1956 *Discipline:* P. 278-3, 969-d, 1522, 2020-III-C, 2022, and 2023.

MRS. V. L. SHINNEMAN, *Weldon, Ill.:* It is well to have forums in the Methodist magazine on controversial questions but never on a question which should and can never be controversial as far as a Christian is concerned. Put on the whole armor of God—not a pretense. As for me and my house we shall discontinue the subscription to the magazine if the article of April, 1957, is an example of what we shall continue to expect in it.

GERALD R. ACKERMAN, *pastor, Ashton, Md.:* TOGETHER is to be commended for this monthly feature which is in keeping with the Methodist tradition, "Think and let think," and the Christian tradition embodied in Isaiah's word, "Come let us reason together."

I particularly appreciate this particular debate for it shows how many of our people today think on this subject. It indicates that all our people are not agreed upon the stand taken by Methodism as, indeed, our position is not shared by all Christian groups. In our zeal for the cause we do well to take cognizance of this fact that we may remember to accord the other fellow's point of view the respect we desire for our own.

MRS. HAROLD H. ENSZ, *Beatrice, Neb.:* Congratulations on your democratic powwow. We are proud of a church publication that encourages its readers to think for themselves.

WAYNE B. DUNSON, *associate pastor, Dallas, Tex.:* The very fact that we live in a democratic country and are members of a democratic church, The Methodist Church, makes it all the more imperative for those of us who call ourselves Methodists to lift our voices against such articles in our church papers as the one given a place in the April issue of TOGETHER and written by Mary Miller.

MARY MAYO, *Natchez, Miss.:* If the church relaxed its stand against every evil that one of its members felt guilty in doing, there would soon be no church at all.

MRS. KESTER M. HEARN, *Fort Worth, Tex.:* Statistics tell us that alcohol is the cause of 40 per cent of highway accidents and 65 per cent of our crime. Is it right for a Christian to support a product that promotes such misery?

FRED A. SHILTZ, *Secretary of Temperance, Shreve, Ohio:* That the official family magazine of our denomination, which historically has been uncompromizing in its stand against drinking of alcoholic beverages in any form, should give place to such an article is a keen disappointment to me. It may be that "worlds of . . . Methodists," as Mrs. Miller puts it, will take a social drink, but that does not make it morally right.

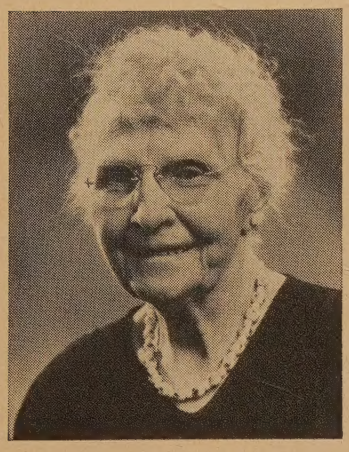
MRS. ORA V. ANDERSON, *Parlier, Calif.:* I strongly recommend that Mrs. Miller attend some of the meetings of Alcoholics Anonymous. These people are living examples of that one drink that won't hurt you, of moderate social drinking, and all such catch phrases.

BADGER CLARK, *Custer, S.D.:* A tale of tippling Methodists—Methodists! And proud of their tipple. And a threat that if the nonalcoholic church members even dare to look as if they don't approve of tippling, the drinkers will "stay away from church in droves." There are droves of them, then. And the person who thus hoists the banner of Bacchus, the standard of silenus, the gonfalon of Gambrinus, is a lady. Strange! In my day ladies, even churchless ladies, just didn't drink. How the old church has progressed while I wasn't looking!

CHARLEEN SCHMIDT, *Spokane, Wash.:* I was delighted with your frank discussion in TOGETHER on drinking. More

BECAUSE the liquor industry has been prone to use statements out of context to its advantage, TOGETHER expressly forbids reproduction, in whole or in part, of this copyrighted feature without written permission.—*Eds.*

I put GOD *in my Will!*



MISSIONS MUST GO ON

The missionary outreach of the Gospel is the true work of the church. With a definite bequest in your Will, you can make sure that this is carried on. Such bequests can take many forms. Send for our helpful booklet which gives you the legal wording you want.

We brought nothing into this world and can take nothing out of it. God having blessed us as stewards of His bounty should be remembered. In your Will you can designate a bequest for use abroad or for any desired phase of God's work.

LET YOUR WILL PROVIDE FOR A WORTHY MEMORIAL

FORM OF BEQUEST

I give and bequeath to the Division of World Missions of the Board of Missions of The Methodist Church, incorporated by the Legislature of the State of New York, with headquarters at 150 Fifth Avenue, New York City, New York, the sum of $_____, and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same, said sum to be used for the erection of a memorial (indicate whether church, hospital, school) building, located in_____(place), to be known as_____Memorial.

Mail coupon below for illustrated folder giving full particulars and other forms of bequest.

THE METHODIST CHURCH The Division of World Missions
150 Fifth Ave., New York 11, N. Y. TG6-34-7

Attention: H. Burnham Kirkland—Dear Mr. Kirkland: Please send illustrated folder giving information helpful to me in planning a bequest to missions in my Will.

Name _____

Address _____

City_____ Zone____ State____

power to honest reporting—and this is from one who does not drink and never intends to.

M. BENNETT, *Fortuna, Calif.:* I had just read a statement of the president of the National Foundation for Highway Safety that 70 per cent of highway accidents are liquor related and the majority of drivers involved are "drinking rather than drunken drivers."

MRS. JOHN ALBERSOLD, *Middletown, Ky.:* In asking the question, "Is it the purpose of The Methodist Church to reform us?," I should like to say that "reform" is not the word, but God's word tells us, "Therefore if any man be in Christ, he is a new creature [a new creation]: old things are passed away; behold, all things are become new." [*II Cor. 5:17.*]

CARROLL TINSLEY, *pastor, Thunderbolt, Ga.:* Congratulations for presenting the Powwow on social drinking. This should be discussed rationally by more members of our church. The article by Mary Miller may reflect a failure by ministers and other church leaders to clarify ourselves and our positions. We tend to issue pronouncements without explaining why.

VERNON F. CALE, *pastor, Barrackville, W.Va.:* To call our church democratic in its stand against evil is to misrepresent The Methodist Church. To use the title, *Is the Church's Stand Making Hypocrites?*, and by admission of such an article in our church paper which so accuses our church of such, seems to me to be nothing more than an attempt to subvert the Methodist stand.

MRS. MATTIE GILPIN, *Phillipsburg, Mo.:* Mary is being honest and I say God bless her and I admire her for being honest. So call me a hypocrite if you like, but that doesn't make me one. I stand for right and God. I'm also a mother of four, all grown.

MRS. H. H. HOSICK, *Red Cloud, Neb.:* As you say, "Why this debate?" Why tolerate debate? There is only one way. It's to leave *all* drinking alone.

HARRY J. JONES, *Wysox, Pa.:* I am a loyal Methodist in good standing. I also believe in personal freedom within the bounds of human decency. Before Mary Miller's friends get too indignant, let them read Matthew 15:11, 17, and 18, and Mark 7:15, 18, and 19.

LEE A. SNYDER, *Dania, Fla.:* The church does not wish to shove anyone around. Its stand is based on years of experience as to what is best for all concerned.

BOB RONEY, *youth director, Second Methodist Church Knoxville, Tenn.:* I am opposed to drinking of any kind, social or not, and disagree with the argument presented by Mrs. Miller; yet I am not narrow in my thinking to the point where I cannot see another's opinion. If our Christian faith and our active intellects cannot be used together in facing the issues of life, then is something wrong with one or both of them.

MRS. WM. THIERFELDER, *Easton, Pa:* As I read Mary Miller's article on social drinking I couldn't help but give thanks for the many lovely friends in all walks of life that my husband (a research engineer) and I have made because we *don't* drink. Jesus has proved to be the best icebreaker there is for us.

MRS. HUBERT C. WILLIAMS, *Bayside, N.Y.:* I belong to a couples' club and we have heaps of fun without needing an alcoholic beverage to start us off. We have a folk-dance club and also gather happily around the fruit-punch bowl after those dances and have fun and are refreshed.

JOSEPH H. GROSTEPHAN, *pastor, Waterville, Minn.:* Much as we pastors want these young adults in our churches, we cannot pay the price to get them which Mrs. Miller wishes, any more than the pilot of an airliner can remove the wings to improve the view.

HARRY M. SAVACOOL, *Owego, N.Y.:* It was a wholesome relief to turn to Dr. Keyser's presentation of the case for abstinence. Not one word about himself or his rights but complete concern about others.

MRS. CORA HALL, *St. Francisville, Ill.:* The little foxes spoil the vine. Bee might be classed as a little fox.

ALFRED CHRISTENSEN, *pastor, Hazleton, Iowa.:* Dr. Lester Keyser's article, *Our Church Must Not Relax Its Stand,* is the best I have ever read—or heard.

RAYMOND F. SPANJER, M.D., *Cedartown, Ga.:* We might paraphrase St. Paul when he spoke of eating meat: "If drinking alcohol makes my brother to stumble, I shall not drink alcohol to the end of times." [*I Cor. 8:13.*]

MRS. D. B. VAN GUNDY, *Pond Creek, Okla.:* Possibly, too, we have been so eager for church growth real Christianity has lost its meaning and "the little leaven" of evil is leavening the whole church. Let's not be so timid about setting up standards.

DICK KAVAN, *President, Executive Youth Committee, Omaha Council of Churches, Omaha, Neb.:* The church is the voice of God. Why should it condone an evil because some members want it to? The members will have to change—not the church.

E. D. KLEMKE, *pastor, Champlin, Minn.:* To Mrs. Mary Miller's protest against Methodism's stand on abstinence add mine.

I entered The Methodist Church because I believed it allows each individual to develop in personal freedom. In this age when many institutions re-

trict it, The Methodist Church should promote freedom—not curtail it through restricted legislation.

Some Christians may feel obligated to give up certain habits, such as drinking, in order best to fulfill their responsibilities as Christians. But that in no way gives them the right to command others to do so.

BETTY BAXTER, *Gilman, Ill.:* We find many ways to entertain ourselves and our friends, but we have never found it necessary to serve alcoholic beverages. There are many other beverages which do beautifully as an "icebreaker and a pleasantry."

J. C. LOWSON, *Lincoln, Neb.:* When my church tells me, on becoming a member, this is what we stand for, it is not trying to make me a hypocrite, but challenging me to live up to certain standards, which are as they believe part of its heritage or essential to the way of living it advocates.

FRANK H. RYDER, *Cobleskill, N. Y.:* Mrs. Miller seems interested only in what pleases her and her social crowd and her desire to conform to the mores of the group; she doesn't want to be a "square." How different Dr. Keyser's approach; he thinks primarily of others and their welfare.

F. G. VOSBURGH, *Washington, D.C.:* Readers may differ widely on your "social drinking" symposium, but I believe most Methodists will applaud you—as I do—for bringing the matter out for open discussion. The Methodist magazine should be a forum in which controversial matters can be freely discussed to mutual advantage by men and women of good will *together.*

ELIZABETH JACKSON, *Moscow, Ida.:* Life can be so rich and full and rewarding without the stimulus of alcohol that I marvel at the people who depend on it for companionship and icebreaking.

HENRY L. DORSEY, *pastor, Cheney, Kan.:* I want to say a word of praise and thanks for the splendid article by Dr. Lester Keyser, *Our Church Must Not Relax Its Stand!* There seems to be a definite swing, to some small degree at least, from alcoholic beverages and tobacco, and toward an emphasis on health, etc.; let's keep it moving in that direction with more of the Dr. Keyser type of articles.

A. W. ARMSTRONG, *Inglewood, Calif.:* I have lived long enough to remember that the brave man was he who made known his opposition to evil at all times. He turned his glass down when the social drinks were passed and all men of consequence respected him.

MRS. ROBERT F. HITCHCOCK, *Oakland, Calif.:* I am not given to writing letters to the editor; in fact, this is the first I have ever written, but I feel compelled to express my enthusiastic approval of Mary Miller's article, *Is the Church's*

June 1, 1957

Dear Editor,

You'll find my remittance and gift subscription address list on the attached sheet. But I'd like to ask you to acquaint other TOGETHER readers with the idea of giving TOGETHER subscriptions as gifts. Not only to friends and relatives, but to hospitals, schools, and libraries. Everyone's always thrilled! Why, I'm even giving a TOGETHER subscription to my dentist for his waiting room.

Giving TOGETHER makes me feel, well, like a missionary—extending the Christian faith through the printed word. I heartily recommend it!

Give Together Gift Subscriptions

When you give TOGETHER, you give Christian inspiration, information and education in an attractive, colorful format!

Share your enjoyment of Methodism's new family magazine, TOGETHER. It's the gift that keeps "giving" every month for an entire year. Just use the coupon below. Pay the regular $3.00 for the first gift subscription. Additional subscriptions are only $2.00 each. Enter your order now. TOGETHER will send a gift announcement card in your name.

I am enclosing $_____
(Send $3.00 for first subscription or renewal, $2.00 for each additional.)

My name is _____

Address _____

City _____

State _____

☐ Please send TOGETHER gift subscriptions for one year to:

Name _____

Address _____

City _____ State _____

Name _____

Address _____

City _____ State _____

Together
740 NORTH RUSH STREET
CHICAGO 11, ILLINOIS

• *For your Church*

• *For your Alma Mater*

how to choose a

MEMORIAL GIFT

enduring in beauty
practical in price
efficient in installation
simple in maintenance
and, of course, tax-deductible

Individuals, families or corporations seeking an appropriate memorial gift can find a welcome answer in "Carillonic Bells"* by Schulmerich. Here, in a truly practical package, is the beauty of old-world bell music . . . produced automatically and heard over any suitable distance. Universally accepted in churches, cathedrals, educational buildings. Sizes and types for all institutions.

NEW SOUND FILM Now available at denominational bookstores: "Mission of the Bells," 16-mm sound & color film narrated by Milton Cross.

*"Carillonic Bells" is a trademark for Bell Instruments of

Schulmerich Carillons, Inc.
P67 Carillon Hill, Sellersville, Pa.

SCHULMERICH
CARILLONS

Stand Making Hypocrites? Surely, Mrs. Miller has courageously stated what thousands of us feel and I wish to express my deepest appreciation to her for this splendid presentation.

MRS. ROBERT ANDERSON, *Minneapolis, Minn.:* I want to thank you for this Powwow and other articles concerning problems of today's living. Of course, my vote goes to Lester Keyser's *Our Church Must Not Relax Its Stand.*

RALPH L. MOHLER, *pastor, Crane, Ind.:* I wish also to express my complete agreement with Lester Keyser's article on drinking. He hit the nail on the head.

MRS. HARVEY L. THOMPSON, *Billings, Mont.:* If the church should bow to the wishes of the social drinkers and condone their pleasures, what assurance do the rest of us have that the line will not be moved again and again?

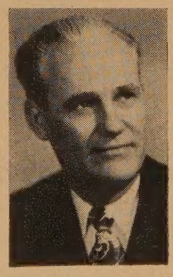
JAMES T. BURCHAM, *Peoria, Ill.:* Jesus spoke often of hypocrisy and denounced it, but not once did he offer as a solution the lowering of moral standards.

MRS. KENNETH WOODRING, *Delphos, Ohio:* Antagonism helps neither Mrs. Miller nor the Sunday-school superintendent. Helpful tolerance without approving or condoning social drinking seems to me to be the best course.

Methodism and Social Drinking

BY CARADINE R. HOOTON

General Secretary, Board of Temperance



Dr. Hooton

Methodism by its very nature is a church where "open discussion" thrives. For this reason there may be some value in the April *Midmonth Powwow* on social drnking.

The editors have made a sincere effort to spur our church to constructive thinking on this important issue. But let there be no misunderstanding. Our church stands firm on the matter of social drinking. In fact, most Methodists believe that the question is not even controversial. Christians ought not to drink.

While the General Conference of Methodism has enacted no law requiring total abstinence as a condition precedent to church membership *The Discipline* of the church clearly condemns "drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity."

In many strong Disciplinary statements, the church puts a stigma on social drinking and urges nominating committees of every local church to select for any kind of office in our churches only persons who are "morally disciplined, with special reference t total abstinence from alcoholic bever ages."

When the Leiffer Bureau of Soci and Religious Research conducted i recent poll it found that 81 per cent regular churchgoing Methodists ap proved the church's abstinence pos tion.

Let there also be no misunderstand ing of the attitude of our church on th issue.

We are not rigid authoritarians. W do not shun those who disagree wit us. We do not scorn the victims alcohol.

Ours is a democratic church whe abstinence is not required for admissio to membership but is urged strongl through a sound and intelligent educa tion program, a church where commit ment to abstinence by all Methodists encouraged through a year-long pro gram culminating in Commitment Da on the first Sunday in December.

Ours is a church deeply concerne about the problems of alcohol an about the victims of alcoholism an their families. We carry out a progra of rehabilitation based on Christia love and the redemptive fellowship the church. We seek constructive legis lation to prevent alcoholism and othe alcohol problems.

For the past eight years, the Boar of Temperance has conducted nationa and regional Schools of Alcohol Studie and Christian Action, training thousand of resource leaders in positive strategie for handling complex alcohol problems

In addition to these schools for adult and young people, we have conducte hundreds of seminars and institutes i which pastors and laymen everywher have had an opportunity to know fact and to strengthen faith. Along wit scientific data we have stressed th stewardship disciplines. In a study o the effects of alcohol, we have stresse alternatives for more productive living The approach has been positive an constructive, creating a new era of ac ceptance for the temperance cause among Methodists and with other de nominational bodies.

Ministers and members alike have been urged with evangelistic zeal to in stitute the type of training program i every local church that would result i definite action:

(a) to convince Christians of the duty to bearing witness for total abstinence and

(b) to curb and decisively defeat the program of the beveraged-alcohol industry.

The fact that an overwhelming majority of Methodists believe that it is right to abstain is one indication that this positive approach is succeeding. Other strong communions have accepted and are now implementing the principal features of the Methodist program. Together we are moving toward victories for abstinence and sobriety that could be the basis of permanent relief from the tragic stranglehold which the liquor traffic has held on the American people. *(Continued on pg. 73)*

Together / NEWSLETTER

GENERAL CONFERENCE GOES TO DENVER, the "Mile-High City" (population 756,000), on April 27-May 11, 1960. Ten cities sought the honor, and Miami Beach and Kansas City came close. But a 14-member entertainment commission made its pick on the basis of a well-equipped auditorium, seating 6,000, adequate hotels, and central location. Colorado's governor, Denver's mayor, educators, and councils of churches plugged their city. The session will climax the 100th anniversary of Methodist work in Colorado.

SEARCH FOR A PRESIDENT to head Alaska Methodist University is being conducted by a three-man committee of the board of trustees.

METHODIST MIGHT. As upwards of 5,000 Methodist Men meet July 19-21 in the second national conference at Lafayette, Ind., they will hear the news that 11,000 clubs—with 500,000 members—now are organized on five continents. This is an increase of 5,000 clubs in three years. Methodist Men are pushing an active lay program.

BISHOP D. STANLEY COORS ON LEAVE due to a serious illness. The leader of 113,000 Minnesota Methodists is to take a summer rest in Michigan. He spent most of May in Worrall Methodist Hospital, Rochester. His condition is improving.

STUDENTS DON OVERALLS in the first Students-in-Industry seminar in Detroit, June 12 to Aug. 24. To learn more about the laboring man and his problems, 22 Methodist college students will work at manual jobs during the day and study after hours.

MILITARY CALLS FOR SPIRITUAL MIGHT to match U.S. armed strength. The appeal came from three recent speakers before the Military Chaplains Association: Secretary of the Army Wilber M. Bruckner, Chief of Naval Operations Adm. Arleigh A. Burke, and Gen. Lemuel Shepherd (Ret.).

METHODIST YOUTH MUST FACE DELINQUENCY PROBLEM says Paul Bosley, president of the 1.5-million member National Conference of Methodist Youth. His organization, he suggested in testimony to a House subcommittee, can tackle more corrective and preventive projects. He urged that government help by conducting studies and training personnel.

WATCH TELEVISION CRITICALLY. Be on the lookout for religious and moral values in programs. These are the goals of a new committee of the Woman's Division of Christian Service headed by Mrs. T. Otto Nall, vice president. Plans, not yet definite, may include local monitoring groups which would send opinions to sponsors.

MEASURING METHODIST IMPACT on U.S. life is a major study to be started soon at Boston University.

(For more church news see page 64)

You don't need to pay $250 to $300 for

INCONSPICUOUS ...QUALITY HEARING AIDS!

Zenith offers the World's Largest-Selling, Finest Quality Hearing Aids at $65 to $165

If you are hard-of-hearing, you want a hearing aid that is inconspicuous... something really new and different!

That's why some manufacturers and dealers use such alluring phrases as "a miracle of concealed hearing" ... and other exaggerated claims. But the difference that *counts* is *price!*

How can Zenith offer the finest quality at such sensible prices? If Zenith paid commissions of $145 to $160, as some do, even our $65 model would have to sell for over $200! And every Zenith is sold on a genuine Ten-Day Money-Back Guarantee!

See the new 4- and 5-transistor Zenith models at your nearby Zenith Hearing Aid Dealer, listed in classified phone book. Or mail coupon for free catalog and dealer list.

ZENITH®

The Royalty of

HEARING AIDS

By the Makers of World-Famous Zenith TV, Radios, Amazing "Space Command" TV Tuner

SEND FOR FREE BOOKLET!

Zenith Radio Corporation
Hearing Aid Division, Dept. 25T
5801 Dickens Avenue, Chicago 39, Illinois

Please mail me your new FREE catalog on Zenith Hearing Aids and list of local dealers.

NAME

ADDRESS

CITY ZONE STATE

(ADVERTISEMENT)

People's Capitalism:

Business with pleasure: General Electric's President Ralph J. Cordiner (left) Board Chairman Philip D. Reed, and Secretary Ray H. Luebbe enjoy a share ow er's comment at the Annual Meeting. From as far away as California, about 4,0 people come each year to Schenectady, N. Y., to meet the men who represent the on the board of directors and to get acquainted with the managers of their compan

From all walks of life: General Electric owners are typical of America's capitalists. Many of them are also customers, supplier dealers, or neighbors in our plant communities. In addition, 129,000 General Electric employees are also owners, or becoming owner

Owners get a close look: So they can participate more fully in company affairs, share owners have an opportunity to meet General Electric people and review current and future plans. Above, share owners are fitted with safety glasses before a plant tour (*right*).

The 370,000 owners who have savings invested in General Electric are typical of America, where nearly every citizen is a capitalist

Owners disagree on a point of interest: Even though the young lady is counting on General Electric for part of her future, her attention can wander during the meeting.

Women capitalists: The ladies' viewpoint is significant: half of General Electric's owners are women — and to many, their investment can mean security now or in the future.

If a visitor from abroad had been able to sit down with the men and women at the General Electric Share Owners Meeting in April, he might have discovered a good deal about capitalism in this country.

The visitor could have learned, for instance, that millions of people from all walks of life—not just a wealthy handful—own America's businesses. There were about 4,000 men and women at the meeting. Some were housewives, some employees of the company, some businessmen, some retired folks—the kind of people you meet every day.

They are typical of the 370,000 men and women who have chosen to invest part of their savings in General Electric . . . of the 10 million Americans who own "a piece of the business" in other corporations . . . of the millions who have a stake in the small family businesses in every community . . . and of the 100 million capitalists who indirectly own shares in companies like General Electric through their insurance policies, mutual savings-bank accounts, pension plans, mutual funds or other forms of investment.

The visitor could have learned that in a People's Capitalism everyone benefits from profits. Profits which benefit the many are at the very heart of America's competitive economic system. You may benefit directly, for example, through dividends. Or you may benefit indirectly in many ways—in your pension fund, perhaps, or in the endowment that helps support your child's college, or even through the work of research foundations and charitable organizations which entrust capital to America's businesses.

And in a competitive People's Capitalism, everyone gains again because part of the profits are plowed back into business to spur growth that leads to new products, new jobs and new services.

The visitor could have learned that progress in America's capitalism is measured in terms of the individual. In this country, every man is encouraged to develop to his maximum ability. At General Electric, for instance, employees are given wide opportunities to develop their talents and add to their education and skills. Each year, the company spends some $40 million for training in everything from factory skills to advanced professional development, and over 25,000 men and women take advantage of these opportunities annually.

As General Electric sees it, the People's Capitalism of America is uniquely successful because it works on the basis of "something for something." This capitalism draws its strength from the voluntary participation of all free citizens, and it returns to all of them benefits unmatched anywhere else.

[*For our latest Annual Report, write to us at Dept. 2U-113, Schenectady, N.Y.*]

Progress Is Our Most Important Product

GENERAL ELECTRIC

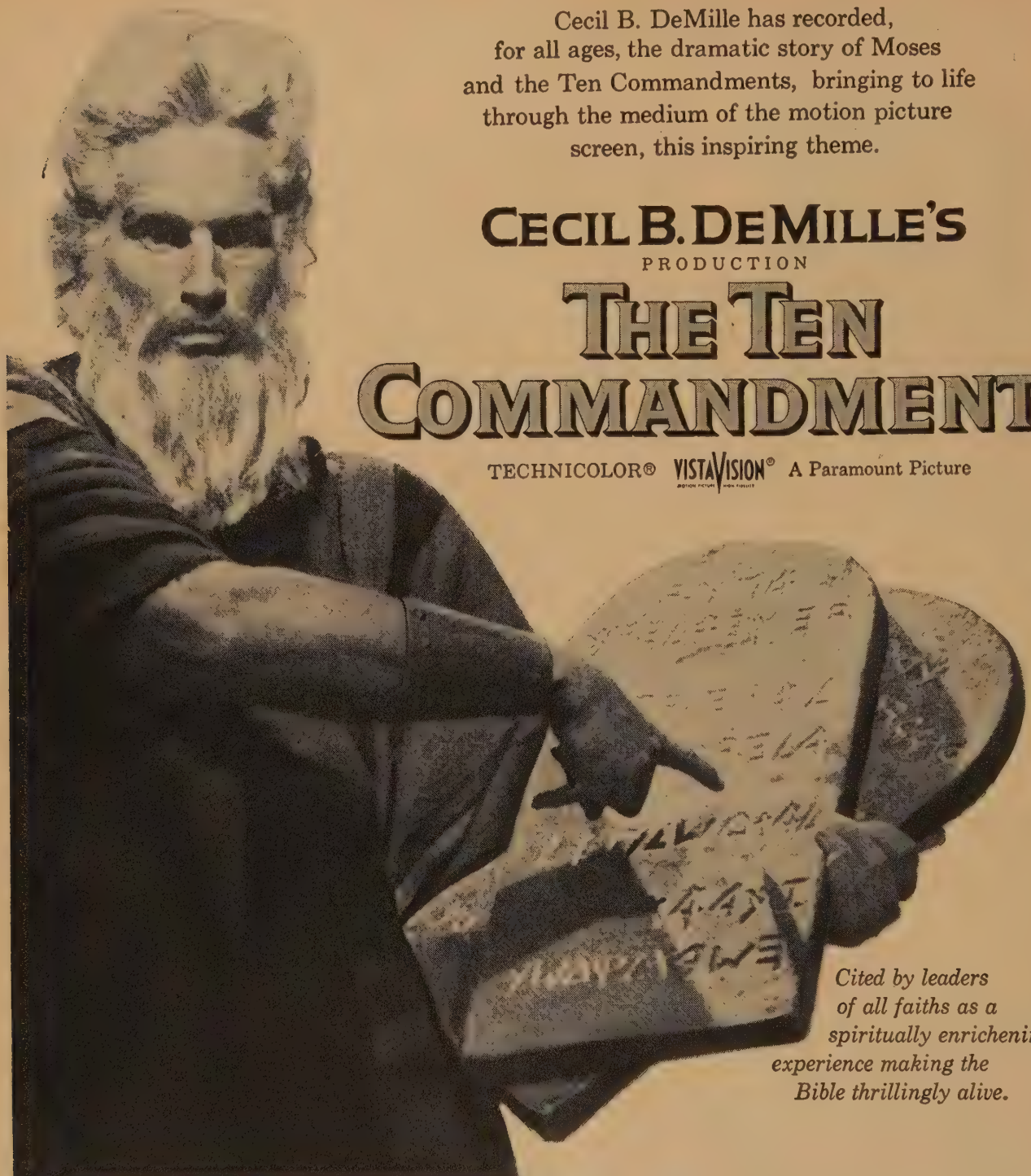
THE MOST SIGNIFICANT HUMAN DRAMA EVER LIVED!

Cecil B. DeMille has recorded, for all ages, the dramatic story of Moses and the Ten Commandments, bringing to life through the medium of the motion picture screen, this inspiring theme.

CECIL B. DEMILLE'S
PRODUCTION

THE TEN COMMANDMENTS

TECHNICOLOR® VISTAVISION® A Paramount Picture



Cited by leaders of all faiths as a spiritually enrichening experience making the Bible thrillingly alive.

starring

CHARLTON HESTON · YUL BRYNNER · ANNE BAXTER · EDWARD G. ROBINSON · YVONNE DE CARLO · DEBRA PAGET · JOHN DEREK

SIR CEDRIC HARDWICKE · NINA FOCH · MARTHA SCOTT · JUDITH ANDERSON · VINCENT PRICE

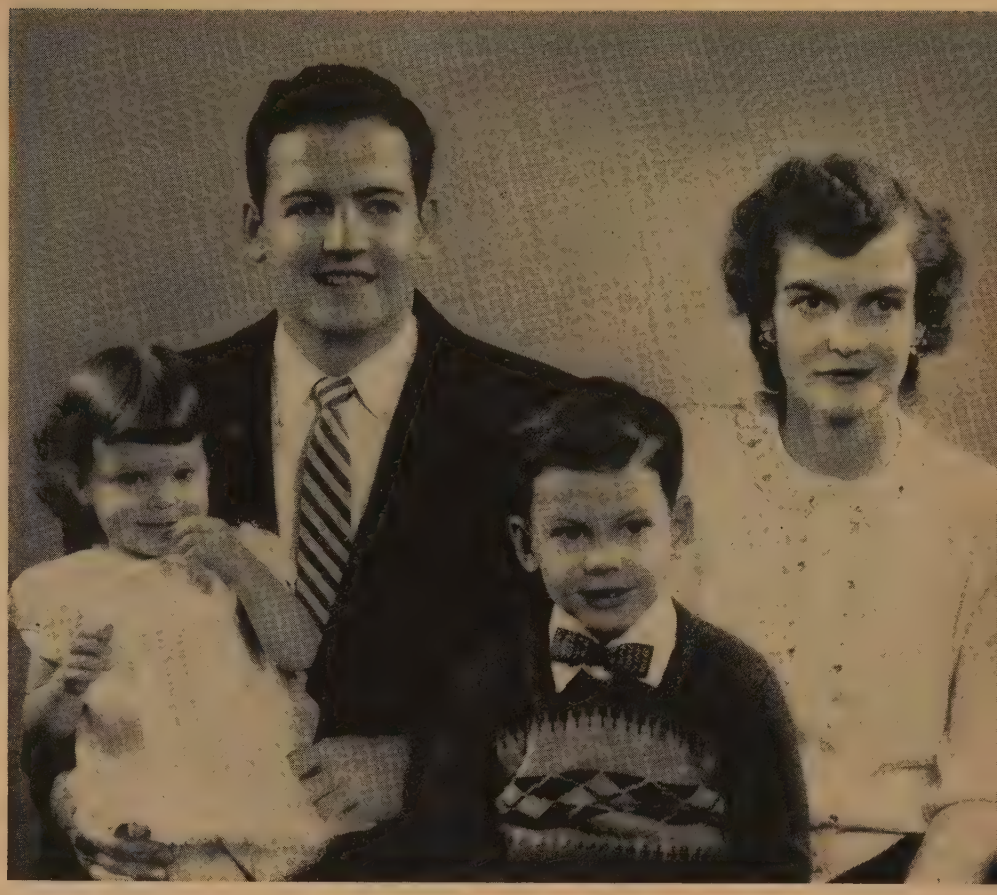
Written for the screen by AENEAS MACKENZIE • JESSE L. LASKY, JR. • JACK GARISS • FREDRIC M. FRANK
Based upon the HOLY SCRIPTURES and other ancient and modern writings • Produced by Motion Picture Associates, Inc.

NOW SHOWING OR SOON TO BE SEEN AT LEADING MOTION PICTURE THEATRES THROUGHOUT THE COUNTRY!

Dying of cancer at 29, this mother tells how faith gives courage.

I Am Not Afraid

By Barbara Murray Finkes



Mrs. Finkes with her family. "When Milton is 15, his father will hand him a letter. Amber will receive one, too. In the letters . . . I will tell them what my religion and my faith have meant to me in these last days, [how they] sustain me now."

OFTEN, during the day, my small daughter comes to stand beside my bed. Amber is only two and she cannot understand why her mother no longer plays with her.

My son, Milton, is four. He knows his mother is very ill and he prays for God to make her well again. He is too young to understand that I will not recover.

But when Milton is 15, his father will hand him a letter. Amber will receive one, too. In the letters I will speak to my children again, telling them of the love I have for Jesus Christ. I will tell them what my religion and my faith have meant to me in these last days. I will tell them of the faith my husband, Jerry, and I share; and how it has sustained him, as it sustains me now.

I am 29. There are only a few days left for me, at the very most, doctors say.

When I entered this room for the last time, I left behind many of the things one associates with life and health. There can be no more walks out-of-doors to see the beauty of growing roses and vivid sunsets. Laughter, good food, the glories of spring—all these are memories now.

Yet, I do not despair. I am not afraid. Our home has not become a place of uncontrolled grief. My mother and mother-in-law are here to help during these last days. They do not tiptoe around the house. Life goes on, almost as usual, in our home near West Chester, Ohio. This, I think, is because Jerry and I share a deep faith in God's purpose.

None of us can look beyond the veil of death —not with our earthly eyes. But in my heart I know I will pass through the darkness into the light. Jesus told us of immortal life. God will be there and there will be no more pain, tears, or sorrow.

At last I have found the true meaning of that passage in the 23rd Psalm which says:

"Even though I walk through the valley of
the shadow of death,
I fear no evil;
for thou art with me . . ."

The supreme, beautiful truth of these words came to me on Feb. 22, 1957, as I sat in a doctor's

READERS' FAVORITE

The Eternal Goodness

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

•

And if my heart and flesh are weak
To bear an untried pain,
The bruised reed he will not break
But strengthen and sustain.

•

No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts he gave,
And plead his love for love.

•

And so beside the Silent Sea
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore.

•

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

—JOHN GREENLEAF WHITTIER

This "Readers' Favorite" poem was suggested by Beverly Boyd, Chicago.

office and heard the verdict. After two operations, cancer was beginning to spread into every part of my body. There was no hope, the kindly doctor said, nothing medical science could do. Even if this type of cancer had been discovered in the earliest stages, the chances of a cure would have been remote.

Jerry was beside me when I received the news. We went home together. I entered the children's room and cried a little because one thought kept running through my mind:

"I won't see my children grow up. . . . I won't live to see my children grow up. . . ."

Then I said to Jerry: "God must have his purpose. There must be something behind this, something more important than the death of Barbara Finkes. I am in his hands."

Ten years ago, I'm afraid, my attitude would have been different. Perhaps I would have despaired and doubted God. Instead of calm acceptance and the comfort of my faith, there would have been a cold, gnawing fear.

But how simple it is for one of faith to accept God's will, to believe he has a place of love and happiness waiting beyond the darkness of death!

Here in this curtained room, at my bedside, I feel God's presence. Even though I am under sedation, I awaken often at night when the house is still. But I do not feel alone.

Before Jerry and I were married, I worked as a legal secretary in Columbus, Ohio, my home. We moved to suburban Cincinnati where Jerry is now an industrial-arts teacher and coach at St. Bernard High School. He had grown up in The Methodist Church and had been active at St. Luke's Church in Columbus. But I had thought little of religion before our marriage eight years ago. At that time I joined Jerry's church and accepted Christ.

Our first years weren't easy. They were a lot like the first years of other young married couples, I suppose. We finally bought a lot in the country near West Chester. Jerry began building a house, doing most of the work himself. When we moved into our new home it was little more than a shell. It was autumn then, the chimney had not been completed, and we had no heat. But we roughed it, sleeping on the floor, keeping warm by an oilstove.

This home was the answer to our dreams. It is situated on a rolling hill. From our picture window you can see for more than a mile across pasture lands dotted by clumps of trees. Here and there, far off, are farm homes and the white spire of a church. Many of our friends have told us that this is one of the prettiest homesites they have ever seen.

The minister who performed our marriage ceremony and took me into the church visited us here today. The Rev. Warren H. Wilson, pastor of Grace Methodist Church, Gallipolis, Ohio, drove more than 100 miles to be at my bedside. We talked and prayed together and I told him what my faith has meant to me in this hour of crisis, how I found it during the first operation, how it has grown stronger until my faith in God is complete.

I know that my loved ones will mourn me, as I would mourn them. Jesus said: "Blessed are they that mourn." There is comfort in Christ for those who mourn.

Yes, I believe what is about to take place is a blessing. It has helped Jerry, who was always religious, to move toward a deeper understanding of God and his will. He understands the frailty of the human body, our dependence on and closeness to God. This has helped him be brave in the face of our crisis, and his courage has meant much to us all. Because of Jerry's faith, I have the consoling assurance that both my children will be reared as Christians. This means all the world to me.

That is my story. I have wanted others to know that, in drawing ever closer to God, I have found abundant courage and strength. Faith has lifted me above pain, yet physical pain is constant as the end nears. Faith has lifted me above sorrow, above tears, above regret. It has kept me calm and contented.

This faith shines in my husband's eyes as he sits beside me, holding my hand.

Can you understand why I am not afraid?

•

On Palm Sunday, April 14, death claimed Mrs. Finkes. To the end, she clung to her faith, expressed hope others could share its richness.—EDS.

U.S. troops are now jeered in lands where we need bases; once-friendly civilians are wondering if the Red line is true—that American men in uniform are drunken hoodlums. Here, after 10,000 miles of travel, an investigator answers the question:

How Bad Are GIs Abroad?

By GORDON GASKILL

LET'S FACE IT. Our GIs abroad have been getting a bad reputation. Cases of murder and drunken brawls make lusty front-page reading in countries where U.S. troops are stationed—and where we need our bases. GI Joe is being pictured as a swaggering, drunken barbarian. And such a mental image, understandably, means resentment, distrust, and fear in the minds of millions of Europeans and Asiatics in whose lands he is stationed—as well as nagging worry on the part of families back in the States.

The question is: *How accurate are these reports?*

Are these boys, drafted from our own towns and cities, becoming hoodlums? Are they a disgrace to the flag they represent? Or are the reports distorted? Are they "needled up" to boost newspaper circulation, colored to fit the Communist line?

Looking for the answers, I have visited American bases in a dozen countries in Europe, Africa, Asia. At the end of some 10,000 miles of travel, I've reached these conclusions:

- In all branches of the service, GI Joe has done some terrible things overseas—but his misconduct is still highly exaggerated. Though the helmet, not the halo, is still regulation headgear, he is nowhere near as bad as some foreigners picture him: an arrogant, drunken, thoughtless barbarian. Nor is he as angelic as Americans picture him: a smiling, boyish ambassador of good will, eternally handing chocolate bars to grateful orphans. Like ham in a sandwich, the truth lies somewhere in between.
- Neither America nor any other nation has ever faced this problem on such a scale before. Never before have we had massive forces on allied soil in peacetime. This poses new and menacing problems. Substantial German voices demand, "Yankee, go home!" Troop conduct was an important factor in Iceland's decision to expel us. In all countries, it gives the Communists valuable propaganda bullets.
- Unknown to most Americans, the Pentagon is waging a steady offensive to keep troops reasonably in line and allied people happy.

We must realize that some troop-civilian friction is inevitable. It exists around military bases at home. It is infinitely complicated abroad because of language barriers, differing customs, national touchiness, and Communist propaganda.

Furthermore, the typical GI is no soul of tact. Unlike a tourist, who pays to go abroad, Joe usually hates it, especially in the army. He knows little of local languages and customs, and cares less. He dislikes most

things foreign (except women?), and he never at court can keep him from bragging how much better things are back home. He is homesick, [illegible], bored, and wonders what he'd [illegible] back in the U.S. He has a strong suspicion that foreigners cheat him, and very often they do.

Above all, he drinks far too much and cannot carry his liquor. One soldier sentenced to 20 years for rape had just finished off 12 beers, two screw drivers, two whisky sours, two martinis, two Tom Collins, two gin fizzes, and a double cognac.

In probably 80 per cent of reported incidents and in virtually all serious ones, the offending American has been drinking heavily.

The average GI criminal would probably be a green soldier, unmarried, and increasingly young, often under 21. Officers and senior noncoms are almost never involved; older, more responsible, and experienced, they are also more apt to have homes and families with them, less apt to get into trouble. But the average young recruit lives in barracks, has no home of his own to "entertain" guests; he roams the streets or [illegible] much, falls in with cheap women, and often gets into a jam. If a criminal, he is apt to be a low-mentality eighth-grade type. Doctors examining one soldier recently sentenced for rape gave this chilling diagnosis: [illegible]

To get the facts on GI crime, Germany is by far the best place to study. [illegible] countries where U.S. forces are stationed, we have more troops in Germany than in any other country on this [illegible] continent. And not too long ago the German press turned a spotlight (and often a magnifying glass) on all incidents involving Americans.

Have things really been so bad in Germany? Army statisticians insist the annual crime rate has declined every year—nearly 40 per cent in a four-year period. But even so, bad luck brought a lot of ugly cases together in a short period. No wonder the German public got mad—and, having been independent for a short time, exercised to the full its new freedom to say whatever it liked. Free of control for the first time in over 20 years, many papers have been having a hard time learning responsible journalism. Just look at these two samples:

The story: Drunken GIs tore up a German cafe. *The facts:* The troops were French Moroccans.

The story: Brawling American drunks broke up the furniture in a German tavern. *The facts:* In an American military club (not a German place) soldiers stood on a table to get a better view of a roller-skating demonstration. Under their weight, the table broke. They promptly paid for it. There was no brawl.

Many responsible German officials admit the distortions. The police chief of Ulm, where local papers played up the "American crime wave," stoutly defended the 5,000 GIs stationed there, saying their crime rate was far lower than that of an equivalent 5,000 local citizens of the same age group. The lord mayor of Aschaffenburg said a great number of "incidents" were invented.

But in Germany, U.S. courts-martial have jurisdiction. Sentences are regularly 20 to 40 years, life terms are common, and the death sentence is not unknown.

A German girl quickly realizes what a weapon she holds over an American soldier. She learns that one cry of "Rape!" may ruin his whole life, even send him to the gal-

> Next month, Mr. Gaskill further reveals that despite Red propaganda and some distorted news stories, the average GI is winning friends abroad—by simple acts of thoughtfulness. What some church leaders think about the problem will be brought out in [illegible].—ED.

lows. [illegible] rape complaints in [illegible]

Nevertheless, the ugly fact remains that there were a lot of shocking incidents within a short period in Germany—[illegible]

[illegible] demanded that U.S. authorities "guarantee the lives and security of German citizens." [illegible]

[illegible]

...pce a host of petty incidents which ...ten cause more bitterness than ...oser things. A foreigner may be ...ealled by a drunken GI stabbing ...e he can understand how such ...ngs happen. But insulting, petty, arrogant conduct is not easily forgiven.

...n English mayor, for example, ...ced an American airman lost on ...ety roads and gave him a lift ...k to base. The American offered ...n a 2-shilling coin. The mayor ...ked and refused. He got no ...anks (?) in return, but flung ... turned on ... heel and left, saying coldly: "I ...ver brought one of you limeys ...uld do anything for less than 2 ...llings." In Germany, an American ... an engaged belligerently into ... restaurant to demand, "What kind ...f ... food have you krauts got to-...day?" And then there is the small ...ench town which proudly gave a ...inner to celebrate its liberation by ... forces and invited Americans ...m nearby air bases as guests of ...nor. Exactly 100 Americans ac-...cepted, via an RSVP letter—and ex-...actly four showed up. The rest de-...cided it would be too boring, but ...dn't bother telling anybody they ...ren't coming. The French will be ... long time forgetting the row after ...w of empty places at the tables.

...In passing, I want to report a few ...dings about our navy. It usually ...s some 25,000 men in the Mediter-...ranean, and while sailors get into all ...nds of scrapes they almost never ...are in really serious cases, such as ...pe or murder. For one thing, a sail-...or does not live in a country. He ...ops aboard a ship and has no car ... get him into trouble. Too, he ...ys business to a port and rarely ...ays long enough to wear out his ...elcome. And ashore he is under ...e Shore Patrol control—and the ... system is quite different from ...at of the other two services. The ...SP is merely a buddy wearing an arm-...band for that night's duty and there ... a certain family feeling on a ship. ...en an SP tells his buddy: "Hey, ...mate, you're getting plastered. Watch ...it." He's more apt to get results than ... an army MP, to whom soldiers ... seamen react as do bulls to red ...flags.

...And that's the bad news I found ...erseas. Next month, I'll bring you ...me good reports about our folk.

Warm Up Your Church

By ROY L. SMITH

A VISITING minister was seated behind the pulpit of Christ Methodist Church, St. Petersburg, Fla., in company with the pastor, Dr. Paul Horne. In the plain view of the preachers, but out of the congregation's sight, hung a thermometer. As the stranger glanced at it, he asked, "Is that right? Only 65 degrees?"

"Yes," Dr. Horne replied, "but just wait a few minutes and you'll see it rise. When we get 1,800 people in the sanctuary they will raise it half past 70. That is one of the interesting things about this church; we depend on the people to furnish part of the warmth."

Underneath that gentle jest is a profound truth. The responsibility for furnishing the warmth and spirit of a church rests just as surely with the people as with the pastor.

Every sermon is a co-operative proposition. The congregation has as much effect on the preacher as the preacher has on the people.

A congregation of deadened people who have been out until well after midnight will seldom give the kind of attention upon which all good preaching depends. Even 10 drowsy individuals out of 100 worshipers can so completely distract the best preacher that he does not do justice to the 90 who are still awake.

But the sleepy folk are not the only ones who fail to furnish their own warmth. Albert Schweitzer, the famous African missionary, has been called the "greatest living Christian." But, not long ago, out of a group of 22 church people, 13 admitted they did not know who he was. And, of course, these 13 could not be relied upon to furnish much warmth when the pastor was preaching on the world-wide missionary responsibility of the Christian church.

In one prosperous, highly organized congregation, a prominent physician admitted that he had not read a serious religious book in five years. This started a conversation, and it was discovered that not one member of the board then present had read either a serious devotional or study book of a religious nature within a year. Someone then said, "The man who does not read is almost as badly off as the man who cannot read." If the leaders of a church do not know what the church's problems are, they can hardly be expected to furnish much of their own warmth.

The discovery of the Dead Sea Scrolls has awakened many people to the fact that new ideas are coming to birth in the field of religious scholarship as surely as in industry or medicine. That is profitable, but it means that to be an alert Christian one must give the same attention to spiritual matters as to economic or political issues.

The congregation that does not have a considerable body of adults engaged in a serious study of the Bible, of contemporary thought, or of the world-wide program of Christianity is as hopelessly outdated as if the members were worshiping in a log church warmed by a wood stove.

The best preacher can be defeated by a congregation of Christians who make no effort to furnish any of the heat for the church.

As for Christ Church, by the time the congregation had been worshiping 35 minutes the temperature had risen seven degrees!

Don't stay at home because of the little ones. Give your family the experience of living together in the outdoors close to God.

Siesta by a roaring stream . . . more security for baby than he feels sleeping snugly at home.

Take Baby Camping, Too!

By POLLY MUDGE HOLMES

IF YOU WANT real fun on your vacation this year, and at the same time to draw your family closer together, go on a camping trip—and take along the children. Don't let anyone tell you that you can't take a baby. You can. I know, because we've done it. It's not only fun, but for thousands of Americans it's the only way their newly enlarged family can enjoy a real vacation.

Every year since our marriage, even when our babies were less than two months old, we have traveled hundreds of beautiful miles and enjoyed peaceful days and nights out-of-doors. In all that time we have not spent $5 for lodging. In our travels we have noticed many happy families with six or seven children, including tiny ones, enjoying the incomparable experience of camping out together.

A healthy baby, especially the breast-fed variety, usually makes a better camper than most adults. Family camping can provide a baby with more security than he feels at home. His family is closer to him for more hours of the day, more attentive, quicker to respond to his needs, and less distracted by other interests. If you want to raise a family of good campers, the time to start is while they're still in three-cornered pants.

True, baby may have a few tough experiences but his dad will say that's what makes a man of him. When Terry, our second son, was about two months old we left him in his mosquito-netted car bed while the

"Big hole, Daddy!" cries baby at the Grand Canyon. This family goes everywhere!

Lots of room to splash.

A soft-water sunshine shampoo.

rest of the family had its weekly bath in an outdoor swimming pool. Noticing a commotion under the netting, we rushed over to check up. When we reached the car bed, Terry was in excellent health (except for a ruffled temper)—but the bumblebee which lay on the pillow beside him was stone dead.

Our camping experiences have usually been one-night stands, a different site each evening. Thus we get a maximum of travel and the fun of a new picture-window view every night. We often travel as much as 2,500 miles a week, though we prefer to leave more time for hiking, swimming, and boating on our way. The ideal day is to travel far enough that the children are grateful for a chance to romp, and not far enough to make getting supper a tense and hurried chore. We usually arrange to camp out for a week, stop for a week of visiting in civilization, and then camp our way back home the following week.

This extensive travel-camping would not be so easy with a bottle-fed baby. A jar of boiled distilled or home-town water and a can of evaporated milk which can be managed on a camp stove or in a car bottle warmer will serve the purpose for some bottle babies. A small can of evaporated milk, added to an equal amount of water, will fill one eight-ounce bottle. But if your baby needs a formula, you'd better stick to one camp site long enough to set up a well-organized "kitchen."

The easiest way to enjoy family camping is to find a good camping area, pitch a neat, well-organized camp, and stay there until it's time to go home. Once you set up camp there's little housework to be done. Leave things where they are; relax between meals with fishing rod, hiking stick, or book. Leave the dishpan on the table under a plastic tablecloth, or hung on a nail on a tree. Cover the beds with a tarp and forget them. Slip the dirty clothes in a bag until you get to a washing machine. And give every member of the family a job to suit his abilities—collecting firewood, fetching water, inflating air mattresses, digging worms, rinsing diapers, or washing dishes.

When we arrive at a site, I slip coveralls over the children's clothes. After the dishes are done, I leave a pan of suds out for the youngsters to wash their toys—and, incidentally, their hands. Then I plunk them in the car to "drive" until last-minute chores are completed. And finally I put the dusty coveralls in a plastic bag.

Families starting their camping experiences usually wonder how much equipment they need. It all depends on how rugged you like to be and how much storage space you have in your vehicle. Many families these days are fitting out trailers, school buses, or small trucks for indoor sleeping. In such shelter—or in a tent or station wagon in which children can sleep—rain is no problem.

A mother who has to get up often to tend the kiddies will want to spend rainy nights under cover with them. But, barring a cloudburst, dad probably can keep dry under a tarp, especially if he has a cot. If you have no cot, an air mattress may help, but dampness seeps up quickly in a heavy rain. Put as much padding under you as over you; and remember newspapers are good insulators.

Our family sleeps outside, unless it rains. But the baby sleeps in a car bed or playpen in the station wagon, with the window nearest my sleeping bag open. In bad weather, we line up sleeping bags on the floor of the station wagon, after removing boxes and suitcases and covering them with a tarp under the car.

Easy accessibility of gear is important. We pack almost everything in open boxes with such labels as "warm clothes," "kitchen tools," "baby food," "diapers and bedding." We can dip into these quickly and easily. A small refill suitcase, in which daily clean clothes are kept, is wedged between the playpen and the car door, where we can easily dislodge it in the morning. If you have a large family it's a good idea to put dad's and daughter's (or dad's and baby's) clothes in one suitcase, and mom's and son's in the other. This way, you can identify all clothing quickly.

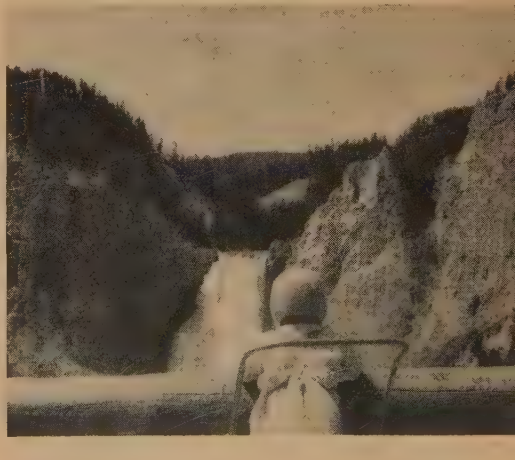
Be prepared for cold nights and inconveniences which seem funny—later on. We remember especially one cold night when we finally tucked our three-year-old into his sleeping bag. He was wearing long underwear, heavy pajamas, wool socks, a sweater, his snowsuit, hat, wool mittens, and long scarf. All this we wound in a blanket and shoved into its sleeping bag. Then, just as we crawled into our own warm bags, what did we hear? "Mommy, I have to go to the bathroom!"

Adults can provide their share of problems, too. Sometimes, for example, womenfolk are jittery about

"Rustle us up a little kindling, Son."

Luxury tour to floor of Bryce Canyon.

Seeing Yellowstone Park by stroller.



bears, snakes, spiders, or scorpions. In this case, take along a good flashlight and a small snake-bite kit (which won't be needed). Rattlesnakes and bears are not harmless, but you can take simple precautions. Wild animals are attracted by food, so don't feed a bear intentionally. Keep all food covered. In established camp grounds, bears will make their rounds of the garbage pits every morning. The first time I heard that pre-dawn rattling of garbage cans near our sleeping bags, my husband assured me it was only an early riser. I wasn't convinced. "No human would get breakfast in pitch-darkness," I argued. "Shine the flashlight on him." By the time he had the light focused on that big cinnamon bear pawing through the remains of our supper, I was in the car—where I remained until daylight!

Travel this summer and give your children a chance to glimpse America's natural wonders.

A father-and-son banquet never to be forgotten.

I'm a lot more experienced camper now. In fact, I wouldn't miss our family camping trips for anything. Along the way I've picked up a few pointers which may be helpful for you:

Don't try disposable diapers on your baby at night. It's easier to dry a few diapers in the morning than all baby's clothes and bedding.

Take a pocket edition of a baby-care book. Fill a box with medicinal supplies: antiseptics, cough medicine, ear drops, baby aspirin, bandages, medicine for diarrhea, a mild laxative, and needles for removing splinters from busy—and very tender—young fingers.

Take a medicine dropper for each child to administer simple remedies, such as aspirin dissolved in water, in case of minor ailments.

Buy the kind of sleeping bags that can be fastened together for "double-bed" sleeping on cold nights.

Store sterilized nipples, bottle caps, tongs, funnel, and strainer in a canister or large, tight-closing container.

In hot weather most babies will eat canned baby food that has been in the sun long enough to get barely warm. If your baby can take it unheated, fine.

The wardrobe for the young child who will sleep outdoors at 8,000 feet: long underwear, heavy pajamas with feet, wool socks, wool sweater, snowsuit, wool scarf, hat with fur eartabs, and mittens.

Prepare powdered skim milk at night; it will be cold and palatable by morning. Powdered coffee and powdered cream also taste mighty good around a campfire.

If you have a small fishing-tackle box or toolbox, fill the compartments with safety pins, rubber bands, nails, tape, flashlight bulbs, batteries, and stamps.

Take three or four good can openers.

Keep two paper sacks at your feet; one for garbage and trash, one for used diapers. And stick into an easy-to-reach corner dozens of washcloths, plastic bags, paper bags, and clean rags.

Carry matches in a small glass jar, silverware in a tall plastic mixer. Pack enough plastic or metal dishes to last two meals. Soak dinner dishes overnight, and wash with breakfast dishes; by that time you'll have plenty of hot water.

A plastic tablecloth is a necessity. Take an extra one to cover dishes and pans left on the table.

Take fly spray, fly swatters, and insect repellents.

If heading across hot or dull country, enjoy your camp until late afternoon and do your driving at night. . . . If you prefer seclusion, take your vacation early or late, or else look for out-of-the-way places. . . . Take pictures at every camp site and make a scrapbook of your trips; there will never be a time when your family will feel closer together.

It's a good idea to keep film in your amera at all times. Once we were ll set for the shot of the year—a bear tepping down from the driver's seat f a car. We had watched him climb- ng through an open window and isurely inspect the car. Now the wner had thoughtfully opened the oor and we were all set for a terrific napshot when the bear stepped out. Camera settings adjusted, all was in eadiness and at the exact second vhen the bear's paw left the steering vheel we snapped the perfect picture -except for one detail. No film!

Since that lesson, we never permit ur camera to be empty. And some of ur most precious memories have een captured in our snapshot al- ums. You can make a new one for ach vacation, write your own cap- ions and include post cards, maps, nd other souvenirs.

All during such a vacation your amily will feel drawn in bonds of nion. But this will be especially rue at worship hours. If, on Sun- lay, you arrive at the only Protes- ant church as the service is closing, ork out a "come as you are" service f your own. Our family has done his often—not only on Sundays—in ome of nature's most beautiful hapels. We try to open and close very glorious day with a devotional eriod. How easy it is to feel God's resence at the foot of a lofty moun- ain or the edge of a quiet lake! One f our fondest memories is an early- norning worship time among the iant sequoias, some of which had een saplings when Jesus walked he earth. One "must" for all fami- ies is the chance to bow heads and earts together in some cathedral uch as this.

It is in such immeasurable joys, he lift of being together as a family n closeness to God, that a camping acation is set apart. There's no ex- erience that can take the place of hese bits of eternity, when your amily is close and safe about you nd God is smiling on you from very corner of the universe.

Don't stay at home this year. Don't deprive your family of an op- ortunity to enjoy the close and re- ewing experience of living together mid the natural beauty of this good earth. You'll never be closer together s a family—and you'll never feel loser to God.

Take a vacation, but don't take a holiday from churchgoing.

Worship Wherever You Are

Your family's worship in the great outdoors, close to God, can be a religious experience of a lifetime.

NOTHING restores us like a vacation. A change of scene gives new zest and meaning to our lives. But no one is helped by leaving behind the things that make for security and happiness.

That's why I put great stress on the many opportunities churches offer to add richness to your vacation experiences. Wherever you go, you'll probably pass by historic churches. Visit them. On Sundays, worship with new congregations. On weekdays, make it a point to drop by interesting churches in new cities and towns.

And don't forget your "portable family altar." Actually, all that you need to maintain your close daily touch with God and his Word are a Bible and a copy of a good devotional booklet, such as *The Upper Room*. Neither book takes much space when you pack—and the few ounces they weigh certainly won't make your suitcase carry an excess-weight penalty on a plane. In fact, if space and weight are at a premium, you can reduce your portable altar still further, to a New Testament and an air-mail edition of the devotional guide.

Only those who carry with them these indispensable aids to Christian-vacation living can appreciate the added meaning they give to any holiday. Even if the family is splitting up for the vacation season it's easy to give each member all, or part, of this little personal altar.

Maybe your son is going off to a boys' camp; pack his *Upper Room*. If you're sending little Linda off to her grandparents in the country, do the same for her. Then, at a certain time each morning or evening, you can all be together again in spirit—merely by doing your daily devotions at the same hour. And there's no way of telling how many others your children's example, or your own, may influence for Christ.

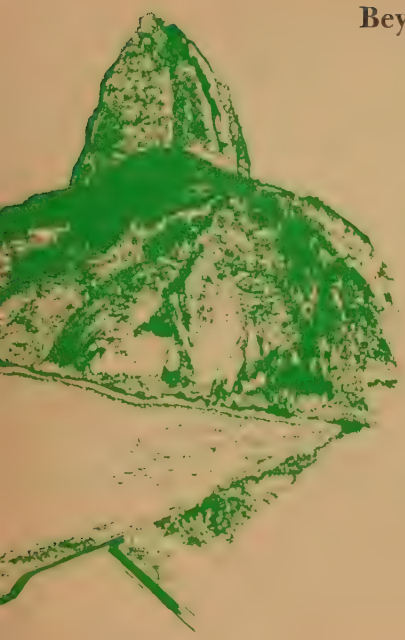
Similarly, by saying identical graces each mealtime—most devotional guides print these blessings—you and the children can experience this same feeling of closeness, even though you may be miles apart.

To widen your vacation-worship experience still further, when you visit new churches mail their bulletins to your preacher, your friends, and—if they are away from you—your children. Most souvenir shops and drugstores sell picture post cards of neighborhood churches, especially in tourist towns. These, mailed to those you left behind, also tend to bind them closer in love to you and your altar.

In such ways—with particular emphasis on the family's daily devotions—you can maintain your regular close communion with God even when away from home, and even if each member of the family goes on his own for those well-known "two weeks with pay." Your "two-piece altar"—your Bible and your devotional guide—are truly portable. Pack them in your grip wherever you go. Then your life line to God is no farther away than your suitcase.

—ABIGAIL GRAVES RANDOLPH

Director, Family Worship Department, The Upper Room



Beyond the famous beach and modernistic skyline, poverty and want cast a somber

Shadow Over Rio

Rio de Janeiro, one of the world's most beautiful cities, hides one of the world's ugliest slum areas behind her glamorous front. Known as *favelas,* these jungles have spawned many a homeless waif, murderer, and thief.

When Rio undertook a gigantic "city beautiful" campaign about 50 years ago, job-hungry Brazilians rushed there from all over the country, settling in shacks on the steep hillsides. Without schools, playgrounds, or sanitary facilities, the children grew up amid filth, poverty, and ignorance.

Conditions have improved notably in recent years, largely because of educational projects conducted by the Protestant Central Institute and the Methodist social welfare organization. Typical of these dedicated social workers are Elsie Parker of Raleigh, N.C., and Edelvira Regis of Brazil, shown at work on these pages.

Once even Rio's police dreaded the favela *jungles of squalor and violence. Today devoted Methodist women workers find friendly folk wherever they go.*

Methodist workers believe education goes in hand with improved medical care, sanitation, homemaking.

"What beautiful handwriting, Juan!" Miss Parker stops to praise student who has proudly shown her his notebook. The women speak Portuguese fluently and win the hearts and respect of the young people.

Many favela *homes would be inaccessible were it not for the new stairways built by an international Methodist youth group.*

Along the way, they compliment babies, chat with favela *housewives.*

Sewing circle, favela *style, gets under way as Miss Regis, an expert seamstress, gives a few pointers. One of her first lessons is to teach Rio slum families pride in appearance.*

Outside the favela *school, they talk to a young man who left classes to take a steady job.*

Loneliness and love mingled in Kathy. And now her dad is finding out why on

The Happiest Day

By SHERMAN DIXON

IN ANOTHER hour, Kathy, it will be over: the tears and the laughter, the frivolous fashions, and the very solemn customs that are part of a wedding.

But now, in this moment before we start down the aisle together, let me look at you once more, while you are still just our daughter. You seem strange and unfamiliar in your white veil; you look so grown-up for 18—and, yes, at last, so sure.

To be honest, you're not the most beautiful bride I ever saw, Kathy. There is something different about you. It is always there. You always seemed, no matter how we tried, a little different from the children of other couples we knew here in Woodlake.

Your mother noticed that from the first. And I couldn't help seeing it, too. It was in your laugh, which would start with such a merry ring and end with a note of uncertainty. It was in your eyes, too, a look that would come and go. I remember it so well from that day the car broke down when your mother and I were out driving and we couldn't get to a telephone to let you know we were all right. Was it momentary panic,

that look? Or was it some constant dread that followed you as relentlessly and inescapably as your own small shadow?

Most of all, your mother and I saw that difference in the way you tried to make friends and hold onto them. It frightened us, Kathy. We cannot forget the day you followed that little girl home from school. Some of the children had been teasing you that afternoon, and you turned and ran down that road in back of the school —off into the country—until you caught up with the little girl from your class.

When the two of you arrived at the farm, the girl's parents didn't know you. They gave you an apple and a glass of milk, hoping you would be able to tell them who your parents were, or maybe your address. They said you began to cry after a while and you told them you wanted your mother and father, but you didn't know where they lived. So they took you into town to the police station, where we'd gone looking for you two hours before. I'll never forget how anxious I was when I gave a description of you to the police: red hair with just a little curl in it, quite a few freckles, small for seven. Wearing a blue linen dress, blue beret, and a red sweater. And your eyes? When I tried, I couldn't describe the color. I could only think of that look you sometimes had, the look that must have been in your eyes when you ran away.

But it wasn't your mother's and my anxiety that I remember most clearly, Kathy. It was something else. It was what you said when your mother and I came to get you. Your mother was so weak and pale from fright she could scarcely stand and I——Well, I didn't feel so steady myself. We asked why you had run away, but you wouldn't answer us at first. Then you said you had been looking for something. We asked you what you were looking for, but you wouldn't answer that, Kathy. You only stared at us, your mother and me, with that unreadable expression, and you said you'd come home now and you'd try your very best—you promised us that —not to run away again.

I remember how the policemen looked at you, and one of them said, "She's smart, that little one. We've been talking to her and she's got a lot of ideas of her own. She'll get what she wants in life."

I guess, Kathy, if your mother and I could have one wish in the whole world, that would be it; for you to have what you want most of all in this world.

Maybe we've spoiled you. How can any parent know whether he has done that? I remember the first time your mother held you—a small, vociferously angry little person. You were never a pretty baby, but your mother didn't know that. She simply looked down at you and hugged you, and she kept saying over and over, "It's just that we've waited so long—that's why I'm so happy." There were tears in her eyes and I thought then she would probably spoil you. I guess I thought that she wanted you too much. Do you think that's possible, Kathy, for a mother to want a child like you too much? To you, that must seem a funny question, I know. But I used to wake up in the night and think about it. Suppose something happens to Kathy, I'd think. Would her mother want to go on living? But I never had to answer that question, thank God.

There must have been some abiding power that looked down on your mother and me, softening the blows and easing the kind of heartaches all parents have at one time or another. It was a power that watched out for you, Kathy, and kept you safe on your roller skates, when you were crossing streets to school, or when you were running away. And it wa taking care of you that day at th lake, Kathy, when you swam out to far and I got to you just in the ver nick of time.

You had a talent for risking you life. Once your mother was so des perate she said she thought you di it on purpose. She used some com plicated psychiatric term that I don' quite remember, but I laughed he out of the notion.

I watched you a little more closel after that, though, to see if you ra in front of cars more than other chil dren, if you risked your life at th lake. And what I saw didn't mak me happy, Kathy, because you mother was right. The same quality that showed in your eyes was there in you. It was a wild, risky, panicked something that hung over you like an unseen, but constant threat unti just about a year ago.

When did I first notice that you had begun to change? Well, I think it was right after you met Ben Summers, Kathy. I remember the two of you, coming home from a swim at the lake one day in Ben's blue convertible. Your mother and I were planting fall bulbs around the front of the house. I heard Ben's car stop and then he said something and you laughed. There was something different about your laugh. It was freer than it had ever been in the past, and less uncertain. You sounded as if you had at long last found something that you didn't really believe existed before.

And when you and Ben came up to the house a little later, you had a look in your eyes that matched that laugh, Kathy. And you said to your mother and me, right in front of Ben, in that startling way of yours, "Well, I've told Ben—everything." You laughed and put your hands in his, and then you said with an odd little catch in your voice, "I've told him the worst and——Well, it didn't scare him away at all."

I turned and looked at Ben Summers then. He was not an extraordinary boy at all, just a little more serious looking than some of the other young men here in town, a little steadier. He was a down-to-earth kind of boy who looked exactly like his father, whom I had known and respected ever since we were young men together. He was a

READER'S CHOICE

The Happiest Day is a tender story shared with you at the suggestion of Irving DeWitt, Wilkes Barre, Pa., to whom we are sending a $25 check. The story first appeared in _Collier's_, copyright 1954, Crowell-Collier Publishing Co., and is reprinted by permission of Harold Matson Co. Why not nominate your pet story or article? Mail title, author, date, and source to Reader's Choice Editor, _Together Magazine_, 740 N. Rush St., Chicago 11, Ill.

nice, earnest kid who didn't drive too recklessly and whose background was as solid as the earth under that house of theirs, which hasn't changed a gable or a window shutter in three generations.

I had never thought too much about the kind of man you would one day marry, Kathy. Like so many parents, it never seemed quite real to me that you would ever be old enough to marry—until that day when I looked at you standing there beside Ben, telling us the news that made you so happy, and that was the day I realized you had grown up. You had not grown up in an average sense; you were an adult who had passed through a childhood more perilous than your mother or I had ever wanted to realize. You had passed through shadowed dangers and now you stood warmed by the steady light of a love that meant more to you—yes, I can safely say that—than love ever means to most persons, who take so much for granted and appreciate too little the gifts life offers them.

And so now, Kathy, before we start down the aisle together, before I give you to the man you have chosen with your ready young heart and your very sound young mind, let me tell you what your mother and I will always remember about you today. It was something you said to us not a half hour ago. Do you remember? "Someday," you said, "I'll have children of my own. And when I do, I'll ask only that I can give them the happiness you two have given me."

I saw your mother turn away quickly, Kathy. There were tears in her eyes. Because, you see, we were never quite sure, the whole time you were growing up, whether or not we were really making you happy. We were never sure that you might feel you were missing or needing something that was beyond our power to give.

But the *Wedding March* is starting. Put your hand on my arm. You are about to leave us, Kathy, but your mother is happy—and so, I can say in all honesty, am I.

We've always wanted you to have a family of your own—your very own—ever since the day we adopted you from that home where no one could really say who your parents were.

We Sang Our Way Across America

LAST YEAR my wife and I made a cross-country trip from California to the East Coast and back. Also on the jaunt were our two children, Taffy, eight, and Terry, five, a pair better known—because of their initials and natures—as T'nT.

We used a song to keep these potential bits of dynamite from exploding during 20 days on the road. The tune was *Davy Crockett.* We made up a verse about each state we drove through, ending with a chorus of praise for our home state, California.

The kids loved it—and we still find ourselves singing verses. Here are two, typical of the 28 we wrote:

We traveled Mississippi mostly by night,
Where the cool evening breezes were our delight;
The iron lace was a beautiful sight—
We ate a pecan praline and felt the skeeters bite!
Cali, California,
Her bug-free climate's right.

South Dakota's Corn Palace was a thing unique;
We toured the Badlands, fossils to seek,
Met Tyrannosaurus Rex on Dinosaur Peak
And saw four presidents carved on Mount Rushmore's cheek.
Cali, California
We've missed you many a week.

We used the song to keep the kids in line when squabbles threatened. ("If you don't stop fighting, you can't sing for two hours.") And we also used it to say "thank you." (When Terry sang our song at a hospital, one Gray Lady declared, "I didn't know a five-year-old could possibly know so much about America.")

Another vacation project was our scrapbook—a log of our adventure, complete with route map, the song verses, post cards, pamphlets, samples of tobacco from Tennessee, sagebrush from Nevada, Spanish moss from Louisiana, Indian pottery fragments from New Mexico, colorful legend and lore from everywhere. We even had a dried-up hunk of cheese from Wisconsin!

Scrapbook notations carefully printed by the children bring back more memories. As: "This is where Mommy threw her glasses in the trash!"

The kids also drew pictures of things that impressed them—a steamboat, churches, a cowboy, a giant Mississippi mosquito, and, as a finishing touch, even a road sign: "Harold's Club in Reno."

Thanks to the kids' keen curiosity, the song, and our scrapbook, this was the finest trip we ever took. It was 10,000 miles of happiness.

—ELMER W. J. SCHMITT
Pastor, Montclair Methodist Church, Oakland, Calif.

ERNIE FORD: Years of struggle strengthened his religious faith.

Some of the world's most interesting people are in our church. For example these

Unusual

MAN OF MIRTH—AND FAITH. Behind the easy smile of TV's Tennessee Ernie Ford lies a story of struggle: a singer who didn't make the grade for opera, a man who feared he would spend his life doing cowboy songs on small-time radio shows. Now that he has hit the top, Ford, a lifelong Methodist, retains the religious faith which nurtured him in his darker days. His use of a hymn on his nationwide evening show is an expression of his beliefs; few things please him more than to visit his home-town church and sing in the choir. A devoted family man, he recently passed up a lucrative offer for a weekend appearance—because he preferred to spend the time with his family.

GIFT GIVER. To Mrs. Ella Fondren, life pivots around those words of John Wesley: "Do all the good you can . . . to all the people you can, as long as ever you can." At 76, this Texas philanthropist has given away an estimated $20 millions, the lion's share to Methodist institutions. But she gives more than money: she works at church dinners, attends committee meetings, checks up on "her" hospitals personally to make sure they have the best equipment, even distributes silver dollars to orphans. Recently 10 churches, colleges, hospitals, and other institutions honored her with an appreciation dinner, presented her with the Steuben vase she displays. Said Mrs. Fondren: "Why I'm chosen, I'll never know. I've always tried to stay in the background."

MRS. FONDREN, donor of $20 millions: But she gives more than money.

Methodists

AIRMAN OF GOD. For 24 years, Lt. Col. Harold Wolf's world has been the sky. In the U.S. and abroad, he's been an Air Force crew chief, responsible for the safety of hundreds of planes and fliers. Now he's retiring—to a new career. The colonel, a lay preacher, will study for the ministry. Co-founder of a Christian servicemen's center in Germany, he plans to be a civilian pastor. But if need arises, he has promised to return to the Air Force—this time as a chaplain.

COLONEL WOLF: He's retiring from the sky—to the pulpit.

POWERFUL PARSON. When Arnold Pope was a high-school student, he took up weight lifting to build up muscles for football. It worked, too; he won his letter three years straight, once was North Carolina's highest scorer. Now, as a Duke University divinity student, he's still an active weight lifter—so active, in fact, that he holds "a flock" of AAU awards and area championships, is reigning for the fourth year as king of the North and South Carolina weight lifters. Married, with a year-old son, Pope—when not studying or hoisting hefty bar bells—preaches in three small churches. "I look at it this way," he says of his muscle building. "If I'm not good enough to preach the devil out of people, I'll get big enough to scare it out of them."

ARNOLD POPE: Muscles help him preach the Word.

Has our church turned too sedate? Have we become 'too respectable'? Here's a stirring article by a man who asks

Why No More 'Shouting Methodists'?

By MALCOLM PURCELL

THEY don't shout any more.

It isn't just the Methodists who have stopped shouting; it's the Baptists and Presbyterians, too. And in whatever way Lutherans and Episcopalians and Congregationalists once noisily expressed their spiritual enthusiasms, it, too, has apparently disappeared.

A farmer, influential in his community, puts it this way: "Folks used to get religion way back yonder, but they don't anymore. Nowadays no one under 40 knows what it's all about." The speaker's family are church members.

Old-timers—recalling the camp meetings of their youth—invariably comment on the lack of excitement in today's religion. They say that in the old-time revival meetings there was always "shouting" and "carrying on," and that the public conversion of sinners was both the aim and climax of any such meeting. Indeed, if a revival failed to produce several distraught sinners crying for deliverance, it was considered a flat failure.

There are still isolated sections where old-style revival meetings are held. Harold Martin, *Atlanta Constitution* columnist, describes one:

"And I will always remember how it was in the tiny little church under the big oaks by the lake, the lamp light gleaming on the bare walls, the people sitting quietly, their faces full of eagerness and hunger for the food that nourishes not the body but the spirit. And I well remember the tide of emotion that stirred the crowd as the songs began and the preacher's voice began to roll like a great drum from the pulpit.

"And I defy anybody, no matter how sophisticated he may think he is, to feel no great surge of emotion when this is taking place."

Harold Martin was describing a Baptist meeting, but probably the greatest contrast between old-time and modern religion can be found in The Methodist Church, a church which has a tradition of fiery evangelism dating from the middle of the 18th century and bearing such names as John Wesley, Francis Asbury, Peter Cartwright, and Sam Jones. The fervor which carried thousands of circuit riders out into the wilds of the American frontier was so successfully infused into their audiences that other denominations, perhaps enviously, called them "the shouting Methodists."

It was during this period that Methodism grew from one of the smallest groups into the second largest Protestant denomination in the United States. And this growth was launched by a frontier version of the methods John Wesley used to create a religious rebirth in the British Isles: by preaching outdoors to those whose living was mainly by manual labor and by preaching relentlessly, "Ye Must be Born Again."

To the Methodist circuit rider the success of his work was measured by the number of persons he converted, and he quickly discovered that few were converted by quiet, thoughtful discussion of the Gospel. As a result the "sinners" were belabored with vivid pictures of Hell-fire and Damnation.

The harvest was startling. Francis Asbury had been sent to the American colonies by John Wesley in 1771. During his career of 44 years, Asbury watched Methodism increase from 300 to 300,000 members. Peter Cartwright, living a little later, was said to have personally converted 10,000. This was Methodism in its heyday.

But there were changes coming—changes which, despite an amazing increase in membership rolls, would convert the rich spiritual experience of those days into the sterile secularism of the mid-20th century. Studying the end of the 19th century, Charles A. and Mary R. Beard, in their epic *Rise of American Civilization,* put their collective finger upon the trouble:

"In reality, by reason of its Oriental emphasis on things of the spirit, an emphasis natural enough

Gospel wagon of 1890s, re-created in Los Angeles. Original aim: get drunks "on the wagon," win them to Christ.

Back in the shouting days: Camp meetings such as this one touched off emotional scenes throughout much of the U.S. For Methodism, during this period, "the harvest was startling." In 44 years, membership multiplied from 300 to 300,000.

among a people lacking in material goods and living on the margin of subsistence, Christianity ran counter to the acquisitive drift in American life."

Later the Beards had more to say on this: "When the first quarter of the [20th] century had closed, all denominations reported a combined annual income of over half a billion dollars, the Methodists leading with at least a fourth of the total. In material equipment and capital investments, yearly gains were made that would have startled the bishops, trustees, and deacons of the middle period. Indeed, there were statisticians adventurous enough to estimate that in time the American clergy would enjoy a material power relatively as great as that which fell to the lot of the medieval church before it was despoiled by the legislation and confiscation of the bourgeois. But such historical prophecies called for caution, as well as rejoicing."

Caution was certainly needed, for Methodism faced its gravest danger since John Wesley's heart had been "strangely warmed" at Aldersgate. Bursting with the strength and energy and spirit of youth, circuit-rider Methodism had met the deism and Unitarianism of those days and come away still stronger.

Materialism had always been Christianity's greatest foe, but American inventive genius and the mass-production technique gave it the strongest allies it had ever possessed. The "acquisitive drift" flowered. Americans began to acquire things —cars, radios, telephones, a host of household and personal gadgets, and, eventually, TV. The old desire for the "good life" became in time the obsession for "gracious living." All this required money and the pursuit of it became the chief purpose of the land.

Methodism had to make a choice: it either must stand firm against these new forces and continue to demand conversion and plain living as Wesley had required, or compromise by softening its demands upon the personal life of its members and allow open membership in its churches, regardless of whether or not the candidate had been converted. From a practical viewpoint, this latter course had many advantages. It had always been true that few of the wealthy had been converted; now they could be admitted with the attendant increased revenue to the church. This certainly seemed more progressive. Besides, the argument ran, once they are members, the church's influence is certain to bring conversion sooner or later.

Methodism made its choice; it had really been in the process of making this choice for the last 100 years. And it had plenty of company, since all the larger denominations had made the same decision. Only a few scattered churches, none of large size, fought against this change. Of these perhaps the Mennonites were the classic example, but they could utter but a small voice or protest; the current ran swiftly against them. There were protests from within, too. Some small groups of Methodists broke away and formed separate churches which held to the old Wesleyan pattern.

Perhaps it is symbolic that the poverty-stricken South of the recon-

Harry Denman

JOHN WESLEY had a heart-warming experience of Christ. He said, "I felt I did trust in Christ, Christ alone for salvation. . . ." Wesley had a brilliant mind and a sensitive social conscience, but the *warm-heart* experience gave him fervor and zeal, and concern for persons and society. He had a transforming experience which caused England to be transformed and America to reform.

Evangelism must be intellectual and emotional to help persons change their minds so God can change their hearts. And Christian education is evangelistic, or it is not Christian. Evangelism must be educational, or it is not Christian evangelism.

Emotions can never take the place of undeveloped minds. Intellectualism can never be substituted for emotions. The Methodist Church believes it is necessary that you have both a sanctified mind and a warm heart.

Methodism believes that we should have the mind of Christ, the heart of Christ, and the will of Christ. Having these, we become the body of Christ. Then we will have his concern for those who are lost, we will seek the unsought, and we will teach and live as Christ taught and lived.

Methodism has a place for the emotions and for the intellect. Methodism has a place for those who desire to *feel* good, a place for those who desire to *do* good, and a place for those who desire to *be* good. The truth is that all of us *must* be good, feel good, and do good to advance the Kingdom.

GENERAL SECRETARY,
BOARD OF EVANGELISM

John O. Gross

THE CHURCH must speak in terms understandable to the present age; that we now are in a different era with changed social conditions is generally recognized. Actually, it is difficult to think John Wesley would be greatly surprised at what he would find should he return today. Likely he would not be troubled much over not hearing Methodists shout for he never encouraged emotional excesses. Shouting, to him, was not a reliable measure of spirituality.

Obviously the strategy of our day now is being tested. While we assume that the task before us requires the presence and help of the Holy Spirit, it does not mean that we can put our trust in the methods once effective in pioneer days. Our responsibility is to find out how to mediate the gospel to persons living today in a secular civilization.

I agree that in an educational program everything depends upon the quality of the teacher's mind and heart. But let us not leave the impression that the Sunday school is an inefficient, ineffective instrument. Perhaps there are some pastors who do not demand adequately trained teachers. And often the teacher's work is depreciated because it lacks the drama attached to other parts of the church's life. But after subtracting the poorly prepared, there remains a vast corps of dedicated volunteer workers effectively communicating the gospel to our youth. And when the analysis of this century's church life is made, I predict that the church school will be recognized as the significant influence in keeping alive our Christian faith.

GENERAL SECRETARY,
BOARD OF EDUCATION

struction period produced the last great Methodist evangelist to speak against wealth and insist upon the conversion of the individual, Sam Jones. And because it is just the opposite of the attitude of most preachers today, a quotation of his is symbolic, too: "When I started preaching I was afraid I would hurt somebody's feelings: now I am afraid I won't."

Methodism became respectable—and numerous—and wealthy—and liberal. Those progressives who had urged the various changes could point with pride to the results. Everything was so much nicer now. No longer need the well-bred members endure the excessive emotionalism which invariably accompanied the old-style revival and camp meetings. Even the preachers co-operated; they offered congregations quiet, thoughtful studies on how to achieve a calm attitude, a peace of the mind, and how to relax and become successful in the modern business world. Membership grew apace.

By 1956 The Methodist Church alone had over 9 million members. It had been the largest single Protestant unit in America since it had been formed in 1939 by a union of the three leading Methodist churches. It was the richest, too; it possessed property valued at around $2.5 billions at last reports.

And The Methodist Church had become extremely liberal. The wealthy—who once had attended services with great fear, knowing that the John Wesley or Sam Jones type of preacher would be sure to breathe fiery blasts at them for their devotion to material blessings—now could en-

READERVIEWS

A Protestant layman takes a sharp look at The Methodist Church—and then lashes out! But isn't his picture out of focus? So we asked executives of our church agencies to comment.—*Eds.*

Eugene L. Smith

MALCOLM PURCELL'S article is an illustration of the dangers of oversimplification. Let's look at some truths that he omits.

Methodism began as a revival movement among desperately poor people. Christian conversion and the impact of the Protestant ethic taught them, among other things, the values of education and the virtues of hard work, thrift, and honesty. Through these they became prosperous. And, with that came the development of a middle class, buttressed with similar movements from other Protestant churches. That middle class today is the strongest bulwark of democracy.

Mr. Purcell seems to suggest the only goodness is to be poor and pious. However, Protestantism has produced in the U.S. a business class with a deeper sense of social concern than any nation has ever known. This growing social awareness of capitalism in the U.S. is one of the major bulwarks of human liberty.

I am also forced to part company with Mr. Purcell theologically in his implication that the church should admit to membership only those who have been "converted" according to the particular pattern that he describes. The church is not a gathering of people already saved; it is a gathering of sinners in need of salvation.

Our task under God is not to discriminate between rich and poor; nor to try to imitate, in a changed world, patterns of experience of a day now gone. Our task is to lay our lives at the feet of Christ, that he may use us in the redemption of the world.

GENERAL SECRETARY,
BOARD OF MISSIONS

A. Dudley Ward

THE THESIS of the article, *Why No More 'Shouting Methodists'?*, is about right for most churches and Christians today.

The real problem with the article, of course, is that it doesn't tell us what to shout about.

For me, some of the things we ought to shout about are:

A warning to the church to recognize its jeopardy. This is not the possibility of going out of business as an institution. We are powerful, rich, have lots of members, and there are too many on the payroll to let it happen. The real peril the church faces today is that it will become irrelevant in the face of a world social revolution which is a struggle to determine the principles upon which the society of the future is to be built. This is a real danger.

We should shout about the need for a thoroughgoing conversion of the individual. This experience should have as a fundamental that the acceptance of Jesus Christ as Savior and Lord means that a person assumes more, not less, responsibility for the way he lives, the character of his home, and the moral fiber and social justice of his nation. The individual Christian must face up to this responsibility.

We need to call for a dedication to apply Jesus' teachings in the places where the great decisions affecting the destinies of mankind are being made. The church has not been noticeably strong at the point of power struggles. For this task we must be ready.

As I see it, what we need now is a willingness to shout—to shout about the right things.

GENERAL SECRETARY,
BOARD OF SOCIAL AND ECONOMIC RELATIONS

ter the local sanctuary with pride, aware that their contributions had made such richly furnished buildings possible. Neither John Wesley's beloved English coal miners, nor the frontiersmen to whom Francis Asbury and Peter Cartwright gave no rest, nor many of the churchgoers that Sam Jones bedeviled would recognize or feel comfortable in the average Methodist church of today; they simply would not be properly dressed.

The Methodist Church, 1957 model, true to its name, now is organized to the nth degree. It has committees on missions, evangelism, education, lay activities, Christian social emphasis, and town and country. It has Sunday schools organized, in some cases, right down to a snack bar and bowling alley. It also has various men's and women's organizations. But the Sunday schools must have teachers, teachers for classes which run from children of less than school age up through various adult classes. The requirements for these teachers? Only that they be willing, and have read over the lesson—the latter point not being adhered to in all too many cases.

What, one wonders, would John Wesley, that dynamic little man, think of all this if he could return from the grave to survey the fruits of his efforts? Here in the United States he would, no doubt, be amazed at the tremendous growth in Methodist membership. No doubt he also would be startled at the imposing and expensive structures which The Methodist Church has erected. And no doubt, sooner or later, he would ask a question: "What of the Spirit?"

A word to the wise: Don't let today's cares keep you from enjoying life—or you may forget how to have fun!

plan for your *Somedays*

By PATRICIA GATLEY

DO YOU shake your head each time that certain neighborhood couple drives by, off to the movies—or even a few days at the beach? There they go again, you probably tell yourself, leaving those little children at home with only a baby sitter to watch over them.

In your indignation, you think of how much better you're caring for your youngsters. You watch over their food, supervise their play, answer their questions, protect them—live just for them 24 hours a day. You and your spouse forgo everything else to concentrate on your children's happiness. Proudly you tell yourself you've done your duty.

But have you? Maybe you've been deluding yourself. The neighbors you accuse of neglecting their children may be on the right track. Believe me, they love their children as much as you love yours. They get just as much fun out of family outings. But—and this is the key point—that husband and wife have their exclusively mutual interests, too; a world of their own in which they alone share a common bond. When their youngsters grow up and depart for lives of their own, these parents will have much to live for. They'll face the bright prospect of years of happy companionship and purpose, instead of the all-too-common loneliness.

Why? Because they laid the groundwork for their future "somedays" before it was too late—built up mutual interests while their children were growing up.

For an example of how not to prepare, look at Mrs. S. For her, death began at 50. She lost five children in a few months. No, they didn't die; they simply grew up. Jim took a job in Central America, the twins went off to military school, Marjorie married, and Lucille started teaching in a distant city.

All through the years Mrs. S had guided, advised, and pampered—all but suffocated her children with her attention. Vaguely, she and her husband planned that "someday" when the children were grown they would slip off on a cruise, relaxing to enjoy the fruits of their devotion. Now "someday" has arrived—but Mrs. S has forgotten how to enjoy life.

Still a young woman, she has nothing to look forward to and little to interest her. She is a tragic—and typical—example of women who fail to prepare for these golden years, when she and her husband could be truly enjoying the ease and comforts they had denied themselves for so long.

Contrarily, another couple I know has had a good time all these years, enjoying activities with the children. They have five husky boys, all out on their own now. Husband and wife saw to it, though, that they had time for each other and their hobbies. Now they're enjoying a full life together. Naturally, they look forward to the big holidays when family reunions are in order, but at any time Mr. and Mrs. B are probably the happiest pair in town. He loves to hunt, she has her Circle activities. They both relish a long ride or the latest books. Their foresighted policies are paying off.

Similarly, one of the happiest women I know is a friend I'll call Alice. By rights, she ought to be torn with self-pity; her husband died long before their children had struck out on their own. But the richness of her memories is something no one can take away.

Throughout her married life, Alice took the time to enjoy the companionship of her husband. Without neglecting her children, she managed things so that he and she were able to vacation alone together each year, renewing honeymoon ties and binding closer together their mutual interests.

She encouraged the children to work for their spending money and to help pay for their clothes; she built their characters while taking some of the financial load off her husband. And the youngsters in turn adored their parents—who enjoyed trips together and managed to keep one segment of their lives just for themselves alone, where homework and teeth-straightening sessions couldn't penetrate.

After her husband died Alice told

Together in the Home

the children: "I thank God that we all lived so gloriously while Daddy was with us. Your father and I did many of the things we had always promised to do together. Now, although he is gone, nothing can ever destroy those memories."

Alice knew the secret. She had seen to it that her "somedays" were joyful realities, lived to the brim in the present. Now as she faces the downhill part of life she may be lonely, but she will be serene. She and her husband had reaped a rich crop of dreams while there was time.

No insurance company can guarantee your life against loneliness and regrets, even though it may provide the cash to make you physically comfortable in your mature years. But there are other kinds of insurance which can give you contentment—if you pay the required premium. That is simply to live each day as it comes along, rather than put everything off until that distant "someday" which may never come. Live, love your children, but plan for the day when they will leave the nest.

Take a look at your own married life. When is the last time you two dined alone together in some little place you both enjoy? What about mutual hobbies? Or is your life made up exclusively of feeding and clothing the children, and working in the office? Make friends together, too; they will be perhaps the richest dividends in your later years.

The cardinal point is this: Don't sacrifice too much for your children. They don't need it, and it might produce weaklings who can't do anything for themselves. And they can hardly be expected to appreciate your sacrifices. If they did, they'd be saints.

These days more and more of us are living to be "old folks." We owe it to ourselves, and to our husbands and wives—and children—to prepare for these years together. Preparation is wise. And it's fun, too. It means enjoying life to the fullest—now and later on, together.

You are invited to write for this page—about real-life family and home problems and how you have solved them. If your letter is published (300 to 500 words, please) we'll send you a $50 check.—EDS.

Glorious Fourth—1907

I remember

The teasing smell of chicken, golden brown,
And mashed potatoes high with buttered crown,
The crunchy gravy dark with giblets flaked,
A creamy sauce for mother's biscuits baked
In a wood range hot,
A delicious lot.

I remember

A pitcher of cold lemonade to drink,
And for dessert, smooth ice cream, colored pink,
Filled with strawberries from our garden patch,
And cake, three layers high, a noble batch,
A fantasy,
Enjoyed with tea.

I remember

The screams of city cousins loosed for play,
Our shy smiles as we hid or stood at bay,
Until we led them to our dell of ferns.
Then we were friends for life, and each took turns
At the swing;
A lovely thing.

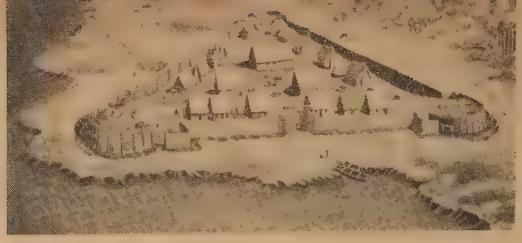
I remember

The acrid odor of gunpowder taps,
The writhing "snakes" and strips of paper "caps,"
To usher in the dark—no sound of cars,
Just Roman candles shooting toward the stars,
A Milky Way
Of crimson spray.

I remember

We sang some hymns of patriotic fare.
Aunt Kate's soprano on "rocket's red glare,"
Dad's tenor mingling with his brother's bass,
Our mother's voice, with special kind of grace.
And the first firefly,
On the Fourth of July.

—MABELLE B. MCGUIRE



Old "James Towne," as painted by Frances Dayton and re-created for the 1957 Jamestown Festival.

Where American Protestantism First Took Root

JUST 350 years ago, after five months at sea, three ships brought 104 men and boys to Virginia's coast. The grateful band straggled ashore, set up a cross, then dropped to their knees in the sand.

Up the James River they staked out palisades for Jamestown on May 13, 1607. Note that date well! *It marks the first permanent English settlement and the planting of the seeds of Protestantism in the New World.* For the colonists were devout members of the Church of England—from which a century later, back in England under John Wesley's outreaching fervor, Methodism was to stem.

Jamestown is the epic of America. Here Capt. John Smith himself swung an ax and taught soft-handed noblemen that to eat one must labor. Thin soil, fevers and fires, and famine and hostile Indians stalled but did not stop what had been started that May day. Finally, rebellion against tyranny left Jamestown in shambles and after 92 troubled years the capital was moved to higher ground at Williamsburg.

Though Jamestown was abandoned, the crumbling red-brick tower of the old church has survived as a reminder of the faith of the founding fathers. The church and its moldering tombstones will be the focal point of ceremonies this summer to remind the world that at Jamestown were launched traditions that Americans hold precious.

Three tiny wooden ships—duplicates of the originals—again anchor in the James River. The National Park Service has joined with the state of Virginia to re-create the old fort and dwellings. The festival—which spreads to nearby restored Williamsburg and the Yorktown battlefield—now is in full swing and will run through November.

Because of its religious significance, The Methodist Church's Council of Bishops has endorsed the celebration. Bishop Paul Neff Garber of Richmond, member of an interdenominational committee, has described Jamestown as a milestone for religion in America.

A milestone it was, despite the impression created by callow authors of novels and scenarios that the settlers came in search of gold, not God, that they were largely irreverent, shiftless, selfish men.

"As a matter of fact," wrote historians Charles and Mary Beard, "neither the desire for treasure nor even the wish to promote the power of England was the chief object of the Virginia Company; its heart was set on the glory of God and the propagation of Christian faith among them that sat in darkness."

These ivy-clad ruins of the Old Jamestown Church, built in 1639, mark the spot where Protestantism first took root in America. It's a favorite spot for photographers, with its ancient tombstones and nearby trenches that recall the much more recent War Between the States.

James Fort has been reconstructed as it was when settlers died "of cruel diseases such as swellings, fluxes, burning fevers . . . but for the most part . . . mere famine."

Heroic Capt. John Smith explored Virginia, bought corn from Indians, saved the colony from starvation by forcing the nobility to cultivate the settlement crops.

Here's a flash of glamour and romance in the pageantry that tourists are seeing this summer. The costumes are re-created from those worn at state occasions 300 years ago.

No tale of early America is more romantic than that of Pocahontas, daughter of an Indian chief, saving the life of Capt. John Smith. Here, in J. G. Chapman's painting, she is being baptized. Pocahontas married John Rolfe, lived in England.

Quaint charm of bygone England is reflected in thatch-and-clay houses re-created at Jamestown.

English colonists brought their own ideas of architecture from home. St. Luke's, across James River from Williamsburg, is a red brick church built 325 years ago.

At Yorktown, a soldier in the uniform of a Continental stands guard under the Old Glory of 1781. American freedom was born at these ramparts near Jamestown and Williamsburg. There was fighting here, too, in the 1860s when civil strife threatened the existence of the young nation.

Still standing at Yorktown is the memorable Moore House where terms for the surrender of Lord Cornwallis were drawn by victorious Americans.

One of the greatest moments in world history is shown here in John Trumbull's fine painting of Cornwallis' surrender to George Washington's forces at Yorktown on October 19, 1781, while bandsmen played *The World Turned Upside Down*. The revolution had succeeded after years of bitter fighting against almost insurmountable odds. Victory came when the Americans launched a surprise attack on land and a French fleet successfully fought off attempts by the British to bring reinforcements. Now Washington felt his service was done—he could retire to Mount Vernon as a gentleman farmer. Presently he could say farewell to his troops and go before Congress to resign his commission. In both addresses he credited Providence for the victory. "I consider it an indispensable duty," he declared in his appearance before Congress, "to close this last solemn act of my official life by commending the interests of our dearest country to the protection of Almighty God, and those who have the superintendency of them, to His holy keeping. Having now finished the work . . . I retire from the great theatre of action."

Nearly two centuries melt away as a horse-drawn carriage and coachman pass in front of the re-created Governor's Palace at Williamsburg. This building, a treasure house of antiques, and its formal gardens recall the elegance of Williamsburg's heyday. When the capital was moved to Richmond in 1779, the town declined, then went to sleep till Rockefeller millions restored it.

The courthouse is one of the few original buildings. Others were accurately rebuilt on data supplied by historians and leading archaeologists.

Life as it was 200 years ago goes on at historic Williamsburg. This printing office is equipped like the one set up by William Parks, a colonial printer who launched The Virginia Gazette *here in mid-1730s.*

Silks rustle again as local women, trained as guides, tell visitors the lore and history of Williamsburg and environs during the celebration.

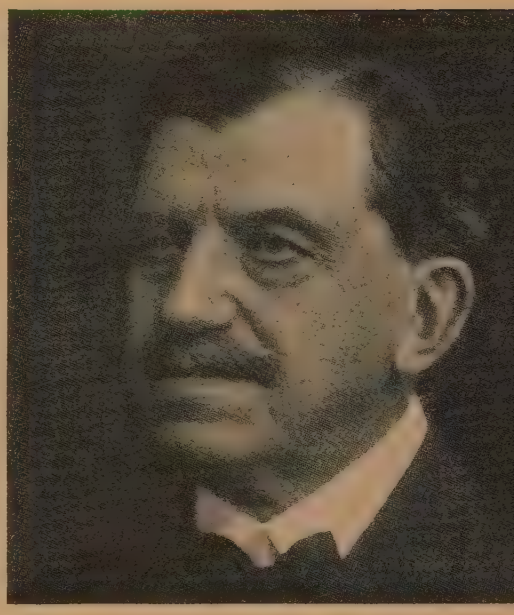
The Alexander Craig house, an original residence of Williamsburg, features a quaint, well-kept garden. Scores of such gardens are restored to beauty and charm with the plants and flowers known to have been grown here before the 1800s.

To a village parson, all lovers of Williamsburg owe much. He is the late Dr. W. A. R. Goodwin who in 1926 was rector of Old Bruton (Protestant Episcopal) Parish Church (above). At a Phi Beta Kappa dinner in New York he chanced to be seated beside John D. Rockefeller, Jr. and recalled how that scholastic honor society — the first college fraternity — had been founded at Williamsburg by William and Mary College students in 1776, exactly 150 years before. He also mentioned that Bruton Church needed restoration — and that all Williamsburg, once the pride of Virginia, was in disrepair. Rockefeller was interested, promised to come by for a visit. He did— and a great idea was born. More than $50 millions of Rockefeller money have gone into the project to put history of 200 years ago into the present tense. Today, Williamsburg is no longer a run-down village sleeping in the sun and dust beside the highway as it was for decades following the Civil War. It is humming with tourists, young and old, refreshing their minds and their souls. Realization has come to Rockefeller's dream that the project would help visitors "appreciate more vividly the contributions of these early Americans to the ideals of our country . . ." More than 400 buildings have been reconstructed on the original foundations at Williamsburg.

Here: the speech that millions never forgot.

Acres of Diamonds

By RUSSELL H. CONWELL



Dr. Conwell lectured 6,000 times, made $7 million, and gave most of it away.

WHEN GOING down the Tigris and Euphrates rivers many years ago with a party of English travelers, I found myself under the direction of an old Arab guide whom we hired at Bagdad. He thought it was not only his duty to guide us down those rivers, and do what he was paid for doing, but also to entertain us with stories curious and weird, ancient and modern, strange and familiar. Many of them I have forgotten, and I am glad I have, but there is one I shall never forget.

The old guide was leading my camel by its halter along the banks of those ancient rivers, and he took off his Turkish cap and swung it in a circle to get my attention.

Said he, "I will tell you a story now which I reserve for my particular friends." When he emphasized the words "particular friends," I listened, and I have ever been glad I did. I really feel devoutly thankful that there are 1,674 young men who have been carried through college by this lecture who are also glad that I did listen.

The old guide told me that there once lived not far from the River Indus an ancient Persian by the name of Ali Hafed. He said that Ali Hafed owned a very large farm, that he had orchards, grainfields, and gardens; that he had money at interest, and was a wealthy and contented man. He was contented because he was wealthy, and wealthy because he was contented.

One day there visited that old Persian farmer one of those ancient Buddhist priests, one of the wise men of the East. He sat down by the fire and told the old farmer how this world of ours was made. He said that this world was once a mere bank of fog, and that the Almighty thrust his finger into this bank of fog, and began slowly to move his finger around, increasing the speed until at last he whirled this bank of fog into a solid ball of fire. Then it went rolling through the universe, burning its way through other banks of fog, and condensed the moisture without, until it fell in floods of rain upon its hot surface and cooled the outward crust. Then the internal fires bursting outward through the crust threw up the mountains and hills, the valleys, the plains, and prairies of this wonderful world of ours. If this internal molten mass came bursting out and cooled very quickly it became granite; less quickly copper, less quickly silver, less quickly gold, and, after gold, diamonds were made.

Said the old priest, "A diamond is a congealed drop of sunlight." The old priest told Ali Hafed that if he had one diamond the size of his thumb he could purchase the county, and if he had a mine of diamonds he could place his children upon thrones.

Ali Hafed heard all about diamonds, how much they were worth, and went to his bed that night a poor man. He had not lost anything, but he was poor because he was discontented, and discontented because he feared he was poor. He said, "I want a mine of diamonds," and he lay awake all night.

Early in the morning he sought out the priest and said to him:

"Will you tell me where I can find diamonds?"

"Diamonds! What do you want with diamonds?"

"Why, I wish to be immensely rich."

"Well, then, go along and find them. That is all you have to do; go and find them, and then you have them."

"But I don't know where to go."

"Well, if you will find a river that runs through white sands, between high mountains, in those white sands you will always find diamonds."

"I don't believe there is any such river." "Oh yes, there are plenty of them. All you have to do is to go and find them, and then you have them." Said Ali Hafed, "I will go."

So Ali Hafed sold his farm, collected his money, left his family in charge of a neighbor, and away he went in search of diamonds. He began his search, very properly to my mind, at the Mountains of the Moon. Afterward he came around into Palestine, then wandered on into Europe, and at last when his money was all spent and he was in rags, wretchedness, and poverty, he stood on the shore of that bay at Barcelona, in Spain, when a great tidal wave came rolling in between the pillars of Hercules. The poor, afflicted, suffering, dying man could not resist the awful temptation to cast himself into that incoming tide, and he sank be-

neath its foaming crest, never to rise in this life again.

When that old guide had told me that awfully sad story he stopped the camel I was riding on and went back to fix the baggage that was coming off another camel, and I had an opportunity to muse. I remember saying to myself, "Why did he reserve that story for his particular friends?" There seemed to be no beginning, no middle, no end, nothing to it. That was the first story I had ever heard told in my life, and would be the first one I ever read, in which the hero was killed in the first chapter. I had but one chapter of that story and the hero was dead.

When the guide came back and took up the halter of my camel, he went right ahead with the story, into the second chapter, just as though there had been no break. The man who purchased Ali Hafed's farm one day led his camel into the garden to drink, and as that camel put its nose into the shallow water of that garden brook, Ali Hafed's successor noticed a curious flash of light from the white sands of the stream. He pulled out a black stone having an eye of light reflecting all the hues of the rainbow. He took the pebble into the house and put it on the mantel which covers the central fires, and forgot all about it.

A few days later this same old priest came in to visit Ali Hafed's successor, and the moment he opened that drawing-room door he saw that flash of light on the mantel, and he rushed up to it, and shouted: "Here is a diamond! Has Ali Hafed returned?"

"Oh, no, Ali Hafed has not returned and that is not a diamond. That is nothing but a stone we found right out here in our own garden."

"But," said the priest, "I tell you I know a diamond when I see it. I know positively that is a diamond."

Then together they rushed out into that old garden and stirred up the white sands with their fingers, and lo! there came up other more beautiful and valuable gems than the first.

"Thus," said the guide to me, and friends, it is historically true, "was discovered the diamond mine of Golconda, the most magnificent diamond mine in all the history of mankind, excelling the Kimberley itself. The Kohinoor, and the Orloff of the crown jewels of England and Russia, the largest on earth, came from that mine."

When that old Arab guide told me the second chapter of his story he took off his Turkish cap and swung it around in the air again to get my attention to the moral. Those Arab guides have morals to their stories, although they are not always moral. As he swung his hat, he said to me, "Had Ali Hafed remained at home and dug in his own cellar, or underneath his own wheat fields, or in his own garden, instead of wretchedness, starvation, and death by suicide in a strange land, he would have had 'acres of diamonds.' For every acre of that old farm, yes, every shovelful, afterward revealed gems which since have decorated the crowns of monarchs."

READER'S CHOICE

Is there a favorite magazine article or short story you would like to share with TOGETHER readers? You will receive a check for $25 if you are the first to nominate a selection used as a "Reader's Choice" item.

***Acres of Diamonds* was suggested by Mrs. Howard Cederberg of Tulsa, Okla. Dr. Russell H. Conwell, the author, was a soldier, lawyer, journalist, and clergyman. He founded Temple University in Philadelphia—largely with money from his lecture, *Acres of Diamonds*.**

A delightful and suitable postscript to *Acres of Diamonds*, we believe, is Constance Foster's real-life story which follows.

Between Two Women

By CONSTANCE FOSTER

A HALF CENTURY ago, Dr. Russell H. Conwell's famous lecture, *Acres of Diamonds,* was the equivalent of *I Love Lucy* as an attraction. He gave his two-hour lecture more than 6,000 times. Hundreds of thousands heard him tell about the discontented Persian, Ali Hafed, who went afar searching for wealth when all the time diamonds lay buried under the soil of the farm he had sold.

As a very little girl I heard Dr. Conwell in the church where my father was minister. And such was this man's sorcery with words that even a child could be bewitched.

He stayed overnight at the parsonage and after breakfast I sat in his lap and plied him with questions.

Were diamonds really in everybody's back yard? Could you find them if you dug hard and deep enough?

My imagination was fired with the idea of making the family suddenly rich and maybe even owning a coat of my own that hadn't been cut down from my big sister's. I do not remember exactly what Dr. Conwell said when I tried to pin him down as to whether back yards of parsonages were very likely hiding spots for diamonds. But he believed that everybody had at close hand the opportunity for self-fulfillment. And

the gist of what he told an earnest little girl of seven was that you never knew until you tried and that certainly there would be no harm in starting to dig.

That was enough for me. I was off his lap like a shot in search of my small sand-pail shovel. All that morning I dug back of the house where the clothesline hung. When the small shovel broke, I borrowed the one from the coal scuttle and I left a path like a mole across the yard.

All I disinterred was an old candy box containing the body of a dead sparrow I had buried months before. This created a minor theological crisis when I carried it to my father and accused, "You said it would go to heaven but it didn't. It's still here and it smells."

A hot, tired little girl sat down to lunch that day. I think the good doctor was sorry and a little disturbed about his part in my feverish search for a diamond mine on the premises of First Church. He told me that even prospectors rested and took naps at noon when the sun was hot and bright. This one did without much protest. When I waked, the shadows on the grass were growing longer as the afternoon waned but I insisted on getting back to my digging.

"Try that spot by the root of the tree," Dr. Conwell urged from the hammock where he had been resting and reading. "It looks promising."

I had scarcely turned the soil when I spied something round and gleaming. Then another, another, and another. Someone had conspired with my big sister, I later learned, to plant imitation pearls from a necklace she was forever breaking and then throwing away because they weren't worth restringing. But I wasn't looking for pearls.

"They aren't diamonds!" I exclaimed. "You said diamonds . . ." and went on digging, totally unimpressed.

Dr. Conwell tried to reason with me. I was a very lucky little girl, he said, to find jewels of any kind in my back yard. Pearls were not to be sneezed at.

"But you said diamonds," I insisted. "*Acres* of diamonds . . ."

He sighed and gave up.

What happened next has remained a secret until this day. My minister-father and my pretty mother have since passed into glory. Dr. Conwell died in 1925 at 82. It will do no one any harm to reveal the last chapter of the story.

"In my hand I held a sparkling glass-like stone. . . ."

After one grim day of prospecting, I had lost interest in diamonds. But mother kept after me to clean up the mess in the yard—especially after her clothesline broke in a rainstorm and she had to wash all the muddy towels again.

Reluctantly I set about scraping and raking the dirt back into the trench. As I worked, a ray of sunshine lighted on something in the soil and for an instant it flashed a glint of rosy fire. I pounced upon it. In my hand I held a sparkling glass-like stone not much larger than a pinhead. I squealed and ran for the house.

"There *are* diamonds in our back yard!" I shouted. "Dr. Conwell wasn't fooling. He was telling the truth."

Mother was rolling out pastry for a mock-cherry pie and her hands were covered with flour. But she dropped the rolling pin and took the treasure from me as if it were the most precious thing in the world. First she laughed and then she cried a little.

"You've found it—the diamond from my engagement ring!" she said between sobs. "I never expected to see it again. I lost it months ago cleaning the choir robes in benzene. I never said a word to your father about it and you mustn't either. There are some things men just don't understand, darling. They're best left between two women."

I wondered what it was that Papa wouldn't understand. But 50 years later I know. What a man doesn't know won't upset him—or the household. And even a gentleman of the cloth might be put into a very unscriptural frame of mind by a wife careless enough to lose her diamond when, heaven knows, it's all a man can do on a minister's salary to buy shoes for his children's feet.

Mother gave me a whole dime to spend in any way I liked. That was a fortune in those days of two candy bananas for a penny. Mother and I kept her secret. Not even Dr. Russell H. Conwell ever learned how a little girl who put his "acres of diamonds" advice to the test really did find a jewel in her own back yard.

Sermon on the Mount Put to Work

By C. MILO CONNICK

IN YOUR HOME

IN YOUR BUSINESS

THE VOICE on the wire was persuasive. I quickly identified it as belonging to the owner of a nationwide business. Ten years ago, as a Polish refugee, this man had arrived in this country with $10—and an indomitable will to succeed. He had invested his tiny capital in a sewing machine. His wife had sewed; he had sold the garments. The business had mushroomed.

But he had not telephoned to talk about his career. "I am calling," he said, "in behalf of the Active Christian Laymen of our church. Our minister tells us that a good salesman knows his product. As laymen, we are committed to bearing witness. But we don't know our product. Can you help us?"

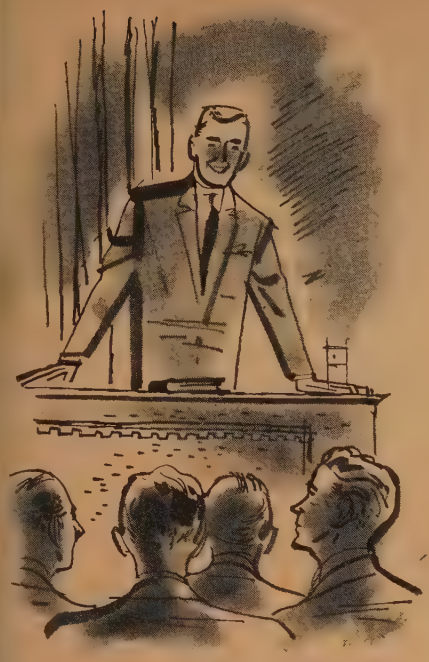
I was skeptical. I had spoken to many lay groups which had been good hearers of the Word—too good. Their praise for my efforts had been encouraging. But, for them, hearing and doing had no relationship.

Yet there was something about this man's appeal that made refusal difficult. "There will be 10 or 12 of us, only the leaders," he told me. "You know the kind of men they are." I did. They were topflight business and professional people—lawyers, corporation heads, contractors, among others.

I finally agreed to meet with them for six consecutive Wednesday evenings. I would present "The Heart of the Matter," an analysis of the Sermon on the Mount and its implications for contemporary Christians.

Each Wednesday I spoke for 45 minutes. The men were attentive, often jotting down important points. The discussion period was marked by perceptive questions and penetrating observations. It, too, was to be for 45 minutes but often lasted twice that long. Then the president would apologize for "imposing" on me and suggest that I might leave. They would stay on by themselves and continue the discussion.

As the weeks passed it became evident that this group was different. These men really wanted to discover Jesus' teachings so that they could put them into practice. At the fifth



IN YOUR COMMUNITY

session, I suggested that each person read the Sermon on the Mount (Matthew 5-7) every morning before going to work; then, during the day, seek to put it into practice. Each night he was to re-read it and record his apparent successes and failures. At our final session, these would be shared with the group. The challenge was accepted.

What a long week that was for me! I arrived at the church early, hoping to gain some clew as to "the fruit of the spirit." There was none. Gradually the men arrived. The meeting began. I thought, *What a fool I've been!* These men, busy executives, lack the time to put Christ into commerce. And if they found the time, they'd lack the techniques.

How wrong I was! One after another the men told their stories—how meaningful the Bible had become after years of neglect, how family relations had improved, how business irritations had been eliminated.

Let us listen in on George, a prominent lawyer:

"The other night I attended a professional meeting where we were to elect officers. I had no particular candidate, but most fellows were eagerly supporting favorites. Feelings became intense. Then a friend suggested I nominate someone for president. At first I refused, but suddenly an idea came to me. Here was an opportunity to try out the Sermon and become a peacemaker. I agreed to nominate a candidate and during my speech I somehow was able to say just the right things. As a result, 'my' candidate was elected—and harmony prevailed.

"The next day I found myself thinking about a family problem. I come from a large family. Some of its members had not spoken for years. I picked up the phone and made five calls. I had made such calls before, but not in the same spirit. But now, thanks to this new outlook, we are all on speaking terms again and are planning a reunion at Christmas."

George paused to look around him, as if to gauge the effect of his experiences on others, then went on.

"Sunday was a tough one! I hadn't been to my church for three months. Something had happened there that had disappointed me. Besides, the church was cold and impersonal. But I'd had such a successful week in human relations that I decided to return to my church wearing my 'new face.' You know, I have never experienced such a warm, friendly welcome. I came to realize that perhaps the trouble had been with me all along.

"I won't itemize what happened on the other days this week, but, among other things, I worked on two complicated legal briefs. I was relaxed, tensionless; the words flowed out of me. In less than half the time it would ordinarily take I turned out some of the finest work of my career.

"Perhaps I can summarize my experience by repeating what my wife said before I left tonight: 'This has been the most wonderful week since we've been married.' "

At this point, another of the group spoke. "George," he said, "I know men who would pay a psychiatrist $1,000 to get what you have found. By focusing on God you got release from tension and frustration."

Another member, Jim, an engineer, rose. "I began the week out in left field," he told us. "The office assigned me a nasty research job. I had to work day and night, Saturday and Sunday included. I disliked being away from my family, missed the lift I get at church. My resentments multiplied. I found myself spending more time rebelling than researching. I had become part of the problem instead of the solution.

"One night, as I was reading the Sermon on the Mount, one of the Beatitudes seemed to speak to me: 'Blessed are the meek,' which Dr. Connick translates, 'Happy are the open-minded.' I had assumed that there was no reason why I had to work such long hours. I decided to try to discover what benefits my research would have for the company, other employees, and myself. The more I investigated, the more amazed I became. Many stood to benefit from my labor. I had been selected to do the work because the company had confidence in me.

"I threw myself into the project with renewed vigor. When I presented the results to the head of our company, he was elated. Fellow employees complimented me. My success was brought about by the change made in me by the Beatitudes."

For Bill, a contractor, it was the same story from a different angle. "When I sat down to dinner the other night," he said, "I was exhausted. Everything the children did seemed wrong. Mary tried to carry on a conversation with half her dinner in her mouth. Frank kicked his little sister under the table. She wailed. The baby spilled her milk. I found myself barking commands: 'Don't put so much food in your mouth at once!' 'Keep those feet still!' 'Watch out! That milk costs six cents a glass!'

"After dinner, I sat down to read. But not for long. The children were playing house. Frank was the father. He shouted at Mary, 'Don't put so much food in your mouth!' and all the rest of my commands. I had cast my words on the water and now they were returning. I felt ashamed.

"I knew now what it meant to be 'poor in spirit.' I was aware of my spiritual need. I resolved to set a better example for my children—to speak softly, to ask instead of command, and to try to understand what it must be like to be a child in a world geared almost exclusively to adults.

"You know, I've made some discoveries. I've found children don't sit up to the table because their chairs don't fit them. They kick each other under the table because it's hard for them to sit still. They tip over milk because their muscles aren't coordinated. Now I don't expect so much from them and their behavior doesn't bother me the way it did. I'm

Looks at movies

By Harry C. Spencer
General Secretary, Methodist Television, Radio, and Film Commission

● *Films are rated for audience suitability. Also, the symbols* (+) *and* (—) *provide "yes" or "no" answers to the question: Do the ethical standards in the film in general provide constructive entertainment?*

Funny Face (Paramount) ***Adults*** (+) ***Youth*** (+)

Fred Astaire, fashion-magazine photographer, is searching for a new model. He discovers Audrey Hepburn, a clerk in a secondhand bookstore, whose passion in life is a philosophy known as empathicalism and who isn't interested in modeling. Eventually, however, she is persuaded to go to a Paris dress salon, where she looks stunning in the latest creations. A sparkling, romantic comedy.

Heaven Knows, Mr. Allison (20th Century-Fox) ***Adults, Youth*** (+)

A U.S. Marine and a Roman Catholic nun (Robert Mitchum and Deborah Kerr) are marooned on a Pacific island in World War II. What might have been a sensational romance, however, does not develop. Instead, Japanese troops return and the two Americans concentrate on staying alive through a series of spine-tingling adventures.

Lost Continent (Lopert) ***Family*** (+)

To anyone who has visited the rice fields, temples, cities, and jungles of Malaya or Thailand, this film will bring back memories. To others it will provide an eye-filling panorama of Southeast Asia, one of the globe's most dynamic areas. The picture will supplement the information in the recent mission-study theme on conditions among these people. Emphasis is placed on the good points of Buddhism; no mention is made of the place Christianity has won.

On the Bowery (Rogosin) ***Adults*** (+)

This prize-winning film was photographed on one of the most famous streets in New York. Some of the derelicts, both men and women, have reached the drunkard's grave in the few months since the film was photographed. Now others take their place in the smelly saloons, flophouses, garbage-strewn doorways. Tomorrow their fate will be the same. To face the facts of moral and physical degradation on skid row requires compassion and an infinite faith in the love of God.

The Brave One (RKO) ***Adults*** (—) ***Youth*** (—)

This story of a brave little boy is filled with beautiful, touching scenes that emphasize his love for a pet bull. When the animal is sold for a bullfight the boy tries to save him from certain death. In spite of the sympathy the audience has for the boy, the film tends to glorify bullfighting.

Man Afraid (Universal-International) ***Adults*** (+) ***Youth*** (+)

Sometimes the melodrama gets out of hand, sometimes inaccuracies are evident, but for the most part this presentation of the feelings of a Protestant minister is unusually perceptive. A burglar enters the parsonage and is about to kill the young wife. The preacher-husband (George Nader) slays the intruder. Then he has to live with his conscience.

The Red Balloon (Lopert) ***Family*** (+)

An award-winning short film telling the story of a boy in Paris who finds a red balloon. Wherever he goes, this balloon is sure to go. Excellent pantomime holds audiences of children enthralled. Highly recommended.

Man in Space (Buena Vista) ***Family*** (+)

A Walt Disney film that gives one of the most easily understood explanations of how man will travel through space. The fascinating conditions of weightlessness, the loneliness of the vast emptiness, the dangers of burning and freezing at the same time, and the equipment required for space travel are presented with dramatic impact.

Tattered Dress (Universal-International) ***Adults*** (—)

A suspenseful film is weakened by lack of basic integrity. Jeff Chandler is a criminal lawyer hired to get a murderer freed. Later, when he himself is framed, he sees that for years he has been tampering with justice.

trying to treat them as God treats me—and we're a lot happier."

At the request of the men, I extracted 21 ideas, descriptive of the Christian, from the Sermon on the Mount and put them in modern dress. I prefaced them with a definition of a Christian. The definition and the ideas:

A Christian is one who *believes* that Jesus is the Christ, *understands and accepts* his teachings as true, *participates* regularly in the "fellowship of believers," and in thought, word, and deed *bears witness* to his faith. Then:

1. He is aware of his spiritual need.
2. He is repentent.
3. He is open-minded.
4. He has a deep hunger for the will of God.
5. He is merciful.
6. He is focused on God.
7. He is a reconciler of inner and external conflicts.
8. He takes upon himself the suffering of others.
9. He has a priceless possession ("salt") and joyously exhibits it to all who will look ("light").
10. He sees religion primarily as a matter of inner intent rather than external act.
11. He views God as impartial.
12. He deals with others as God deals with him.
13. He practices philanthropy with secrecy.
14. He prays for light—not the limelight.
15. He takes the initiative in forgiving.
16. He is joyful.
17. He invests his life in imperishable heavenly treasures.
18. He gives God priority in every department of his life.
19. He trusts God, is not anxious.
20. He exercises critical judgments lovingly.
21. He is a seeker.

These Active Christian Laymen realize that they have just begun a long, exciting pilgrimage. They plan to put into practice one of the 21 ideas each week. They will meet weekly to share their triumphs and failures.

They have acquired a basic grasp of their "product." Now they want to develop the techniques by which it can be "sold."

"Dick" Richmond Barbour, Ph. D.

Teens Together

With an ex-teen-ager

A Catholic boy has been my issmate since the first grade. I like m. Probably he will ask me to go ith him to our senior prom. My father, leader in our town's church council, ys he hopes I will go with someone e. He thinks Catholic and Protestant ds shouldn't date; he's afraid we'll fall love. He says Catholics and Protesnts shouldn't marry. Can you underind my father? I can't.—T.B.

I believe I can. Is there a Protant boy you can go to the prom ith? Your father doesn't mean the atholic teen-agers aren't fine people. e knows they are. And he doesn't ant to encourage religious intolerance. it he knows that marriage between ople of different faiths is difficult and ore apt to end in divorce than other arriages. Many conflicts arise. Freiently all faith is abandoned and uls are lost.

Of course, one prom date doesn't ean marriage. However, the best time r a teen-ager to do her screening is fore the first date. Your father is ying to safeguard your future. Try not hurt the feelings of the Catholic boy. he best solution might be to find a ate with another boy before your iend gets around to inviting you.

I am just 18 and the girl I'm ngaged to will be 17 soon. Our folks y we are too young to marry. Are long ngagements wise? What is the best ge for marriage?—O.F.

Age is only one of many factors a good marriage. Intelligence, chacter, capacity to earn a living, and reliious faith matter greatly. Probably for ost American couples the husband hould be 21 or over and the wife 19 or over. Engaged people in their 20s shouldn't wait for years. Long engagements create problems for them. At your age a long engagement is necessary. Your love might not last. You are too young to marry.

I'm sorry you criticized Elvis Presley. I thought you would like him. Maybe you can see that it is possible for good kids to enjoy his music and not approve of his movements. That is the way my girl friend and I feel about him. Can you understand the difference?—J.S.

Yes, and I'm sure many other nice kids feel just as you do.

My stepfather is driving me wild. I'm a girl of 15. I'd like to go steady but he won't let me. When I have a date he gives the boy a lecture. He always waits up for me. When I get home he asks insulting questions. Last night he beat me. He apologized later, but I have a bruised eye and a swollen lip. He has hit me before. My mother married him four years ago. She says she can't help me. Can you?—E.A.

There are other stepfathers—and real fathers—who make the same mistakes. They mean well, but don't understand young people. Is there an understanding uncle, or aunt, or other relative you might live with? Or ask your minister for advice. If the beatings continue, go to your county probation office for protection.

I have a twin brother. Several years ago he had a bad illness which affected his mind. We are both in high school. Last year he failed two subjects. He doesn't want to go to summer school. He gets to shaking when he talks about school, then goes to our room and bawls. Should he go to school this summer?—M.Z.

Probably not. Ask your folks to have a psychologist test your brother. He needs chances to be successful doing the things he likes. He shows signs of too much failure. Probably what he needs most is a chance to forget all about school and the failure it has brought him.

My dad was raised on a farm. He tells me how he used to get up at 5 A.M. and work like a dog all day. He wants me to work on a farm this summer. He even got a job for me. I'm 17 and strong. Do you agree that hard work would be good for me?—B.S.

If you are a normal boy, yes. I sympathize, too. When I was 16 my dad had the same idea. I objected, but he wouldn't listen. Now I realize that the summers I spent as a farm laborer were good for me. I learned lessons I never would have learned any other way. Stick to your job this summer. Don't give up when you get disgusted.

As a boy of 15, I am too shy to be happy. When I'm with boys I'm fine, but with girls I freeze. How can I be sharp around girls?—J.B.

Concentrate on activities in which you excel. For example, do you swim well? You'll find you won't be

East meets West at International Christian University in Japan.

Why Not Study Overseas?

WHEN my 19-year-old son, then a student at state college in Texas, told us he wanted to go abroad to study, my wife and I were dumfounded. Our income is small; how did he think we could afford it? Well, today our boy is a student in Germany—and we've learned that the cost of an education abroad is no higher than one in this country.

My son plans to teach languages, and a diploma from Germany should be a great help. That was what led to the original suggestion from one of his professors in Texas. When we objected that it would cost too much, our son proceeded to show how wrong we were.

First of all, we had promised to buy him a used car in his junior year. That would have cost at least $300, and he asked to have that money applied toward his trip. Then we learned that there are several nonprofit organizations, such as the Council on Student Travel, 179 Broadway, New York City 7, handling student travel. They charter ocean liners, exclusively for teachers and students, and sell round-trip tickets from New York for $320 to $380. American and European college instructors, furnished by these organizations, orient the students for their European sojourn while still aboard ship.

As for costs abroad, we found that in Göttingen, where my son elected to go, room and board in student houses ranges from $25 to $37.50 a month. Tuition is $10 a month. You save in another way, too, because German students do not spend nearly as much on extracurricular activities as Americans. Actually, the difference in living costs is so great that if a student remains in Germany 18 months he will save more than the cost of the round trip abroad.

My wife and I were hesitant, too, over the distance—until we remembered that the boy's grandfather had gone from Rusk County, in East Texas, to enter college in Commerce, Tex., 50 years ago, when the trip took four days on horseback. Now, air-travel time from Dallas to Germany is 20 hours.

When he finally convinced us that the plan was practical, our son started out to find the college he wanted. Expenses are higher in the larger cities, so he chose Göttingen.

Except in languages, he had never been an outstanding scholar—he had a few "Cs" and occasional "Fs" on his record—but he was admitted promptly. The Selective Service board was happy to grant his deferment; the armed services are always in need of linguists. In short order his passport arrived from Washington, passage was booked, and he left to take up residence in the Nansen Haus at the University of Göttingen.

The house has been endowed by a Norwegian explorer who hopes that the 120 students there, drawn from 25 nations, will learn by being together that people of different religions, cultures, and nationalities can get on in mutual understanding.

These young people are learning a lesson my generation failed to absorb —that beneath strange customs, people are alike. On how well this lesson is learned may depend the future of our world. The chance to learn it is an important added bonus to an education abroad.

—H. B. SIMONS

shy around girls who admire you swimming. Watch your appearance. Cleanliness is important. Wear the same clothes school leaders wear. When with a girl, get her talking about herself. Look interested, remember what she says. Refer to it next time you see her.

Q *What can a fellow do when he has a bad reputation? I've made my mistakes. I even got drunk once and was picked up for it. My best friend was sent to reform school. Teachers don't like me. Girls won't go out with me; their parents won't let them. What shall I do, hold up a bank? Jesse James had girl friends, didn't he?—A.H.*

A Don't imitate Jesse James. He was a rat. The time has come for you to start earning a good reputation. Your letter shows you are ready. Can you be an athlete? Is there a job you can get this summer where you'll demonstrate reliability? Are there better kids you can go with? Talk with your minister, ask his help. If you backslide, keep plugging. And good luck.

Q *I like rock and roll dancing; I don't consider it sexy. But I went to see a rock and roll movie and the women dancers were so suggestive they made me sick. If that is the only rock and roll dancing our parents see, I don't blame them for being upset. Isn't it true that most teen-agers are better than movies make them appear?—H.H.*

A Yes, they are. Hollywood has committed some almost unpardonable sins against teen-agers.

Q *Where we live, kids don't drink. I heard a speaker at church say that most city kids take liquor to dances and parties. What sort are they?—S.M.*

A Most city kids don't drink. A few wilder ones may try to take liquor to parties, but they are a small group.

AN EXPERT FOR FREE! If you have a problem, why not write to Dr. Barbour? Head of San Diego's public-school counseling system, he advises hundreds of teen-agers. Just write to Dr. Richmond Barbour, c/o TOGETHER, *740 N. Rush St., Chicago 11, Ill.*—EDS.

Light Unto My Path

WEEKLY MEDITATIONS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS

Forgiving one another, as God in Christ forgave you.—Ephesians 4:32

IN SHERWOOD ANDERSON'S *Winesburg, Ohio,* there dwelled a dull-witted lad who learned how forgiveness makes us stronger than innocence. As there was nothing to eat in the house, the boy went into a harness shop on a side street and stole $1.75. When he was caught, his grandmother offered to scrub the shop twice a week for a month. While the boy was ashamed, he learned forgiveness. "It is all right to be ashamed, and it makes me understand new things," he said.

Men who feel guilty are weak, but men who have been forgiven are stronger than innocence. Much of the strength that God supplies through his forgiveness consists of new things we understand about ourselves and our world.

Our new understanding of ourselves also means new feeling for others. We develop the spiritual muscles that are necessary to put ourselves in another man's place and imagine how life looks to him.

Prayer: O thou compassionate Christ, we thank thee that each time we are forgiven thou dost give us new insight into ourselves and new sympathy for our neighbors. Amen.

—LLOYD A. DUREN

Lloyd A. Duren
Milford, Mass.

But the steadfast love of the Lord is from everlasting to everlasting upon those who fear him.—Psalm 103:17

THE ONLY IMMORTALITY the ancient Hebrew knew anything about is expressed in this verse. He did not hold the immortal hope which is common to Christian faith, but he did believe in the continuity of history and that God's mercy extended from one generation to the next.

Mankind moves like a swift river toward the sea of death, but God's mercy never fails. One generation passes from the stage of action, but always there is another to take its place. God's promises belong to those who keep his covenant and remember his commandments.

There is so much in the current scene which could lead to disillusionment and despair that we need the assurance that God's purpose carries from one generation to the next. Faith in the mercy of God extending across the centuries will save us from such despair.

R. C. Puffer
Grayling, Mich.

P. M. Boyd
Jacksonville, Fla.

Samuel E. Carruth
Greencastle, Ind.

How fortunate for us that we have the view of the New Testament which sees God triumphant over every evil force. His saving grace extends to all men, enabling them to defeat the evil that would otherwise overwhelm them.

Prayer: O God, our help in ages past, Our hope for years to come, Our shelter from the stormy blast, And our eternal home! (Isaac Watts)

—R. C. PUFFER

Blessed are the merciful, for they shall obtain mercy.—Matthew 5:7

SOON AFTER the surrender of Gen. Robert E. Lee at Appomattox, his tattered army was mustered out to return to an impoverished South. It is reported that a tall, sad-faced man, hearing of those with their bleeding feet and emaciated bodies, spoke from a heart of genuine compassion: "If we can but get them home and help them rebuild their fortunes, all will be well."

Nothing is more desperately needed in our day than the spirit of mercy that beat within the heart of Abraham Lincoln. This was indeed like the spirit that was in Christ.

Jesus Christ looked with compassion on bleeding and bewildered humanity. He took upon himself the outrage of man's guilt and the scourge of man's weakness. He grappled, moreover, with the forces that produce man's woe and give birth to man's wretchedness.

We, too, must give expression to the mind of Christ and demonstrate his spirit—forgiveness and mercy.

Prayer: Heavenly Father, give me this day a forgiving, merciful spirit, for Christ's sake. Amen.

—P. M. BOYD

A woman who fears the Lord is to be praised.—Proverbs 31:30

AT LAST women have become human," triumphantly announces an ardent feminist. One interpreter of our times has said that the major social achievement of the 20th century is the emancipation of women. The question arises, "Emancipation from what, to what?"

Indeed she has new freedom from ancient taboos (even from Paul's dubious restrictions) and a new freedom in the world. But her recently earned "equality" may mean a loss.

Dr. Rall Answers Your Questions

Harris Franklin Rall
Professor Emeritus, Garrett Biblical Institute.

Q Can we believe in God, and not in the Scriptures?

This question was prompted by my comment—one that many others have made—about Methodist faith. It is "not in the Bible, not in the words of Scripture, but in God."

The difference is between the words and the Word. Christ is the final Word of God, and the words of the Bible have meaning for us only as they bring us the Word.

We see the revelation of God to Israel in the Old Testament, which was the Scripture for Jesus (he quoted from it repeatedly and approvingly) and for the Apostolic church. We see in the New Testament the revelation of God's Son, and we depend on this part of the Scriptures for our knowledge of him, his mission, his teachings.

Our faith is not in the words but in him, the Word itself.

Q How is faith the "substance"?

The reference is to the first verse of Hebrews 11, the famed faith chapter, King James Version. There are varied translations. I believe that the Revised Standard Version offers the correct one where it says: "Now faith is the assurance of things hoped for, the conviction of things not seen."

God speaks to us by his spirit through the Scriptures. We answer in faith and are assured of what we hope for. This is really a "hard saying," for we find it difficult to have faith in the things of the spirit, the things we cannot see and hear and touch. We long for something external and objective, rather than for something inner and personal.

Our Roman Catholic friends put their faith in a church that, they think, cannot be wrong and a leader who, when speaking on matters of church polity, they think infallible. Some Protestants place the same kind of dependence on the faultless words of the Bible. Still others trust a creed, or a system of doctrine, or the articles of religion of a particular church.

The New Testament tells us where to go for the certainty we crave, the security we want. It is in our faith in Christ, our assurance in and conviction about him, God's Word for our world.

Q Where do Methodists stand on the virgin birth?

Methodists generally believe in the virgin birth of Jesus. It is affirmed in the Apostles' Creed that we use in our worship. It has many precious values, but making it a point of controversy is another matter.

Our faith centers, not in Christ's birth or death, but in Christ. "God was in Christ, reconciling the world." That is the gospel we preach and teach—and live.

In Christ we see God and know him; we know his forgiving love and his will for our lives in his Son. He is our Savior and our Lord. That is the center of our faith.

The simple fact is that, whether in home or office or legislature, woman, by reason of her femininity and not in spite of it, wields her own sweet tyranny over the lives of men and nations. But power, whether it be derived from position or from feminine charm or beauty or character, carries with it a commensurate responsibility.

Such power is safe only in the hands of a "woman who fears the Lord." She indeed is "to be praised."

Prayer: We thank thee, O God, for all women who have ennobled our lives and kept our faith aglow. May our loyalty to them strengthen our loyalty to thee. Amen.

—SAMUEL E. CARRUTH

James K. Irwin
Valentine, Neb.

Jethro rejoiced for all the good which the Lord had done.—Exodus 18:9

WHAT WAS LEFT of the car was at a garage. One side was almost gone; the other hung to a shattered center post. Three youths had been riding in it only a few hours before, when it left the highway at 90 mph and rolled over. The driver was killed. Others narrowly escaped.

There are many who miss tragedy only by a few feet or a few seconds. Who has not stood by the bedside of a loved one, believing him beyond all help, only to see him recover and experience the joy of life again? Who of us cannot look back on other days when we strayed from the "straight and narrow" in a way that could have ended in a life of disgrace, only to have some experience or some person "bring us to our senses"?

In all these common experiences of life, God has a hand. Are we thankful for his unending care? Do we rejoice "for all the good which the Lord has done" for us?

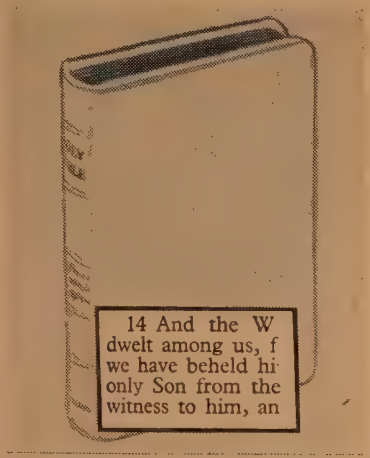
Prayer: My times are in thy hand; My God, I wish them there; My life, my friends, my soul; I leave entirely to thy care. (William F. Lloyd)

—JAMES K. IRWIN

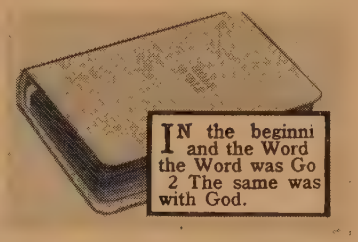
Commemorate important occasions with cherished

White Gift Bibles

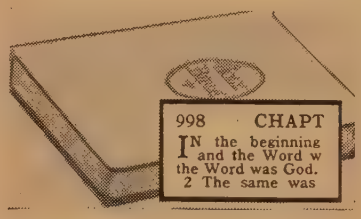
. . . King James and Revised Standard Versions perfect for wedding, graduation and baptism



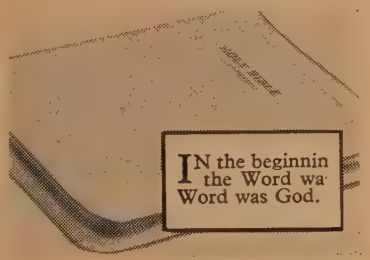
WHITE INDIA PAPER RSV TEXT BIBLE. (Illustration above.) A beautiful Bible bound in white genuine leather with Morocco grain. Ideal for gift or for personal use. The limp covers have rounded corners; the title is stamped in gold on the spine. Pages are numbered consecutively from Genesis to Revelation. Pages are gold edged and 5¼x7½ inches in size. Complete Revised Standard Version with footnotes. Three-color presentation page. Gift boxed.
TN-2807XW . . . *postpaid,* **$10.00**



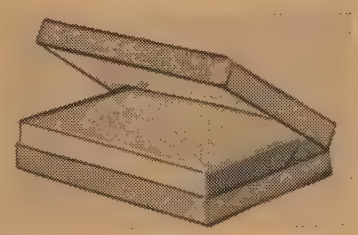
MODERATELY PRICED WHITE BIBLE. (Illustration above.) A fine quality Bible bound in white imitation leather. Washable, flexible covers with straight edges and rounded corners. Title stamped in gold within a circle design on front cover. Pages are edged in gold. King James Version. Size, 3½x5½ inches; ⅞-inch thick. Bold-face, self-pronouncing type; fine Bible paper. Contains presentation page, marriage certificate and family record.
CW-W1301MC . . *postpaid,* **$3.00**



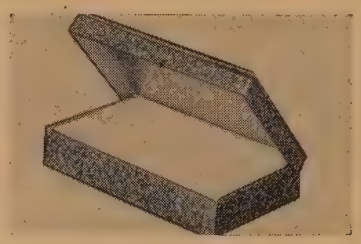
BRIDE'S DELUXE WHITE BIBLE. (Illustration above.) This deluxe edition is bound in gleaming white covers of simulated ivory that are easily cleaned with a damp cloth. Ornamental design and title are stamped in silver on the cover. Pages are edged in silver. Contains a certificate of marriage, family record, four colored maps. Printed on fine quality India paper. Small, yet easy-to-read type. Page size, 3½x5⅝ inches. Written in the beloved King James Version.
CW-W345X . . . . *postpaid,* **$6.50**



WHITE ZIPPER BIBLE. (Illustration above.) An excellent graduation or baptismal gift. King James Version printed in neat, self-pronouncing type. Sixteen duo-tone illustrations. Contains presentation page, family register and marriage certificate. Bound in white imitation leather, gold-edged pages, gold-stamped cover and headbands. Overlapping covers with zipper fastener; zipper tab is cross on short chain. Size, 4⅞x7¼ inches.
WD-608Z . . . . . *postpaid,* **$4.75**



BRIDE'S INDIA PAPER WHITE KID BIBLE. (Illustration above.) For brides as well as for gifts or special occasions. Simulated white kid leather, washable for lasting beauty. Limp style, rounded corners. Decoratively tooled inside as well as outside of front and back covers in genuine gold. Gold page edges, white Moire lining, white silk marker. India paper. Written in the beloved King James Version. Page size, 2⅞x4¾ inches.
NA-1WX . . . . . *postpaid,* **$5.50**



BRIDE'S WHITE LEATHER BIBLE. (Illustration above.) The bride will treasure this Bible for years to come. Bound in fine calfskin leather with a gold-stamped title and gold-edged pages. Contains presentation page, marriage certificate, record of marriages, births, deaths, four colored maps. Self-pronouncing type on fine India paper. King James Version. Ribbon marker. Size, 3¾x5½ inches. Comes in padded gift box.
CW-W1311X . . . *postpaid,* **$8.50**

Add state sales tax if necessary—none on interstate orders

The Methodist Publishing House

Please order from House serving you

Baltimore 3 • Chicago 11 • Cincinnati 2 • Dallas 1 • Detroit 1 • Kansas City 6
Nashville 2 • New York 11 • Pittsburgh 30 • Portland 5 • Richmond 16 • San Francisco 2

Since 1789

Shop at our COKESBURY BOOK STORES in these cities:
Atlanta, 72 Broad St., N. W. • Boston, 577 Boylston St. • Los Angeles, 5244 Santa Monica Blvd.

Barnabas Takes:

Looks at New Books

Jim Bishop
Four other journalists were helpful!

BOOKS, BOOKS, books everywhere. Waves and tides of them. Libraries overflowing. Printing presses running at full speed. Never has such an avalanche of books been produced as this generation has seen.

Among the countless thousands of literary productions have been volumes of sermons galore. Occasionally a new and different collection of pulpit utterances emerges—sparkling, challenging, for the people rather than theologians.

Such is the 167-page volume, *A Model-T King?* (Christopher Publishing House, $3), by **Arnold Prater,** young, happy-to-be-alive Methodist pastor of Belton, Mo. The sermons are in fast tempo, with a heartbeat. Teen-agers as well as adults can read these sermons and be inspired.

One much-publicized, long-awaited book is likely to do several things before the autumn leaves begin to drop:

1. Make the best-seller lists; 2. Cause mild controversy; 3. Be hailed as a masterpiece; 4. Inspire a flood of similar books.

It's **Jim Bishop's** *The Day Christ Died* (Harper, $3.95). I read it over a beautiful Easter weekend; few books have had the power to help me relive history so vividly.

With painstaking care, good taste, and reverence, Bishop tells the story of Jesus' sojourn on earth. Emphasis is on his last days before the Crucifixion. The author works with scholarly accuracy to build up the background of events just as he did in his successful, *The Day Lincoln Was Shot.*

This is a book about the most dramatic day in the history of the world, the day on which Jesus of Nazareth died. And for 335 gripping pages you'll walk by his side, thrilling to Bishop's realistic portrayal of momentous events nearly 2,000 years ago.

Bishop admits he had a great deal of help. "This book, more than any other with which I have been associated, is the product of the intelligence of others. The fundamental research was done a long time ago by four fine journalists: Matthew, Mark, Luke, and John."

For the most part, the author treats Jesus as a man. As such, the reader is able to identify himself closely—perhaps for the first time—with the Man of Galilee. The scene of the Crucifixion, while told with dignity and restraint, made up for me some of the most agonizing descriptive passages I have ever read. Bishop's description of Jesus—the man—on the Mount of Olives is typical of the style he employs so effectively:

"The salty sweat, gleaming on his face and forehead, began to change color. It reddened and deepened in hue until, in his agony, he knew that it was blood. It clung to his face and moved slowly down to his chin. Some of it dropped off in clots onto the rock and some of it congealed in his beard."

Medically, it is possible for a person to sweat blood, he points out. When a person, suffering intently, does not lose consciousness "the subcutaneous capillaries sometimes dilate so broadly that, when they come into contact with the sweat glands the little capillaries burst. The blood is exuded with the perspiration and, usually, this occurs over the entire body . . . Luke, who was a physician, later wrote: 'And his sweat became as clots of blood, trickling down upon the ground.'"

The Crucifixion
from The Day Christ Died
book-jacket design.

Do you like bacon-and-eggs flavor in a handy little volume of inspirational stories? Then try *Religion In and On the Job* (Coward-McCann, Inc., $2) by **Eugene Carr,** a businessman and church leader. It is an anthology of meaty features of his that have appeared in newspaper columns for three years. They contain homely counsel based on unique happenings from day to day. Good reading for all.

Going jaunting to see the attractions of Europe? Then let me suggest you obtain the 1957 edition of a guide that tells you just about everything. It is *Key to Europe* (Crown Publishers,

$2.50) by Glenrose Bell Jaffe. It takes up that historic continent by countries, covering everything from points of interest and visa requirements to sports and language charts.

How to get out anything from a church bulletin to a small-town newspaper is told in illuminating detail by **Edith Hay Wyckoff** in *Editing and Producing the Small Publication* (D. Van Nostrand Co., $4.95). It is a good do-it-yourself book, well illustrated and well written, especially for the amateur.

Whenever you see the name of **Samuel M. Shoemaker** on a volume, you can count on interesting reading. Dr. Shoemaker is an Episcopal clergyman who has made downtown churches in New York and Pittsburgh come alive with spiritual fervor and ministry to human need. His latest book, *The Experiment of Faith* (Harper & Bros., $1.50) reveals more of the dynamic evangelism of its author.

The rich colors of life come into full beauty through nobility of living, sacrificial service, compassion, and contagious cheerfulness. A thrilling spectrum that reveals the tints and hues of our being is presented in *Unlock Your Faith-Power* (Prentice-Hall, $3.95), an anthology of 75 true-life experiences originally printed in *Guideposts Magazine*. Its editor, **Norman Vincent Peale,** made the selections. They're dramas of the spirit—told in the first person by famous people.

Prescribed summer reading for the ambitious college-freshman-to-be: *Communication—Handling Ideas Effectively* (McGraw-Hill, $4.50). As a matter of fact, this is a freshman textbook. Presumably, it will be used in some colleges next fall. The authors—**Roy Ivan Johnson, Marie Schalekamp, and Lloyd A. Garrison**—are college professors. But don't let that frighten you. This is a thorough introduction to five important processes relied on to pull down good grades: writing, reading, speaking, listening, observing.

It's not always possible to classify readers into age groups. Here is a book which advises it is for readers from 12 up. But Bobby Barnabas, nine, pounced on it like a kitten after a grasshopper. He's taking the book to bed and carrying it around the house, even though, as he says, he can't "read all the reading."

It's the scores of pictures in *The Complete Book of Jets and Rockets* (World, $4.95) that first catch your interest. **D. N. Ahnstrom,** the author,

How-to-do-it books: from boats to back yards

BASS IN AMERICA, *by Erwin Bauer* (*Simon & Schuster, $4.95*). Just about anywhere you go in this country, where there's fishing to be done, you'll find the wily bass. So that you will know the places you're most likely to encounter him, the lures most likely to take him, Bauer has gone into great detail about the life and habits of this piscatorial prize. Good fishing!

WATER SKIING FOR ALL, *by Walter N. Prince* (*Greenberg, $3.50*). A few years ago, water skiing was confined largely to the warm and open waters of the coastal states. But now it has spread inland to the larger rivers and lakes. More and more enthusiasts are turning out behind speeding motorboats. Prince's book will show you the way if you have the will. Profusely illustrated by drawings, diagrams, and photographs.

HANDBOOK FOR SKIN DIVERS, *by George Bronson-Howard* (*Arco Publishing Co., $2*). Skin diving, too, was born in warm waters and now is spreading inland. The author tells about this new sport as practiced throughout the world, including U.S. waters. Illustrated with many photographs.

HOW TO BUILD SMALL BOATS, *by Edson I. Schock* (*Barnes, $4.95*). Maybe you'd rather not do any skin diving. Rather stay on top in your own home-built boat. Includes plans for 12 models.

HOW TO WATCH BIRDS, *by Roger Barton* (*McGraw-Hill, $3.50*). This summer, in the U.S. alone, it is estimated there are 5.5 billion birds, representing 650 species. Here's a complete guide for both beginner and advanced bird watcher. Tells where to find birds, how to identify and feed them, and how to build birdhouses.

SPINNING FOR FRESH WATER GAME FISH, *by Joseph D. Bates, Jr.* (*Little, Brown, $5*). Spinning, a relatively new method, affords exciting new opportunities for greater sport and better success in fishing. Converts say spinning offers increased speed, distance, and accuracy of casting, and heightens the fun of playing your catch. The author is known as "Mr. Spinning."

FUN IN THE BACK YARD, *by Arthur Lawson and Mary Breen* (*David McKay, $2.75*). The vacationer who decides to stay home usually turns up at the office in better shape than the demon driver who covers the nation in a couple of weeks. You'll be surprised at the varied forms of recreation a stay-at-home can devise in his yard—bowling, skittles, paddle tennis, badminton, everything from hopscotch to skip-the-rope.

DEVOTIONAL PROGRAMS FOR EVERY MONTH

Ruth C. Ikerman

Thirty-six *complete* devotional programs—introduction, meditation, and closing prayer—helps for the busy woman who must plan programs for church or club. Arranged by calendar months—three to each month—including some for seasonal holidays. Simple, readable, and challenging, yet lofty in perspective. $1.50

IS GOD AT HOME?

J. B. Phillips

Thirty brief messages on basic Christian beliefs, presenting the meaning of Christ to the average man in language he can understand. Simply and sympathetically, they probe into the meaning of religion to man in his daily existence, and show him how he needs and can find the Christian life. The author is the famous British translator of the New Testament. $1.75

Order from your bookstore

abingdon press

points out that in this age of scientific marvels "machines can be made to fly at any speed . . . It is the human machine that is the limiting factor . . ."

Just how these machines perform, how they look, and what they promise, is Ahnstrom's story.

The greatness of Albert Schweitzer, like Lincoln's, is so colossal that his life, purposes, and achievements probably will never be exhausted by writers. Thus another work about him, *All Men Are Brothers* (E. P. Dutton & Co., $3), will find a valid place. The author, **Charlie May Simon,** is Mrs. John Gould Fletcher, wife of the Pulitzer Prize winner in poetry. To write the book, she has visited the scenes of Dr. Schweitzer's life.

For many who want to get away from the hurry, worry, and indifference of the large cities, the Ozarks have become a favored vacation spot. In the Ozarks, it is still possible to go into an old-time general store, pull up a nail

keg, and sit as the proprietor and his cronies swap yarns. Folks still have time to lean across a rail fence and pass the time of day.

But you won't find the true Ozarks unless you get off heavily traveled highways. A few miles back in the hills, along country roads and footpaths, is where **Vance Randolph** records the vanishing folkways of the Arkansas-Missouri Ozarks. His latest book, *The Talking Turtle and Other Ozark Folk Tales* (Columbia University Press, $4) is another documented, entertaining account of stories told to Randolph by mountain people. Randolph is a dedicated man. He wants to preserve the vanishing folkways of a fascinating region. But time is running out. TV is knocking on the door, ready to finish the job started by the automobile and radio.

Reading the Bible is something like swimming—multitudes want to do it, but some don't know how. Just to hand Holy Writ to a person and say, "Read it—it'll do you good," simply doesn't work in many cases. To fill the gap, an articulate clergyman, **M. Jack Suggs,** has produced a compact, 96-page volume, *The Layman Reads His Bible* (Bethany Press, $1.50). Dr. Suggs, associate professor of the New Testament at Brite College of the Bible in Fort Worth, Tex., makes available a guid of sparkling clarity on the how Bible reading. Good for any layman— and for ministers and church worker too.

The American Bible Society recentl received a request for *Talking Boo Records of the Bible* from a blind lepe in Brazil. "If I can receive the record we shall try to purchase a second-han phonograph here." The leper got th books and the phonograph, too. Th latter was donated by a New Yor businessman.

Occasionally a great book, like gifted child, "breaks through." An im pressive future is inevitable. I can thin of no other adequate comparison t make of an extraordinarily compellin volume, *Prayer Can Change Your Lif* (Prentice-Hall, $3.50). The authors ar **Dr. William R. Parker** of the Un versity of Redlands and **Elaine St Johns Dare.** It is an intensely huma document, recording successful experi ments in teaming science and religio in healing, by therapeutic-spiritua means, 45 of the worst sufferers fron deep-seated emotional and (consequentl ly) bodily ills. This book recognize that a person can be sick unto death i the spirit, producing sickness even unt death in the body.

Look, for example, at Klaus, 37, a talented sketch artist. I quote from Dr Parker's work. (The author himsel was saved by prayer from a mysterious breakdown for which there was n physical explanation or cure.)

"There was Klaus, who was 'hope less.' Medicine said so. Psychiatry said so. Religion said so, or rather Klaus told religion so, for he was an atheist Both desperately ill and a 'sinner,' Klaus was a man nobody wanted. He was subject to as many as six epileptic fits a day.

"Klaus had been hospitalized in a private institution in New York; in a county institution under medical and psychiatric care for palsy, once for a nervous breakdown, twice for alcoholism. For years he had been under heavy sedation. He had undergone a cure for venereal disease . . . His background was a nightmare of heartbreak and frustration. An orphan, who never knew who his parents were, he had lived for a time with a family . . . who were hustled off to jail as he completed the 9th grade. . . .

"Klaus asked to join our Prayer Therapy group, saying, 'This is about my last hope. They say I'm past medical help.'"

Within nine months the sedation habit was gone. For five years he has had no epileptic seizures. To quote: "Klaus' retests show a man reborn, traveling daily toward the more abun-

Browsing in Fiction

Probably I am going to go too far in writing about the first novel on my list this month. It apparently came at just the right time and it said the thing I wanted to hear. I had been under considerable pressure and was wondering if it is ever worth-while to get into a bitter struggle when one could simply stand on the side lines and let the battle pass by. I had about made up my mind that there was much to be said for this latter procedure when I read this book and it gave me new courage again. So I hope you will make allowances for my enthusiasm. I am speaking of:

THE LAST ANGRY MAN, by Gerald Green *(Scribner's, $4.50)*

This is a tremendous book, the kind that makes me want to meet the author. It is a book built on great moral convictions. It has drama, humor, sadness, triumph—everything. On the one side there is an old Jewish doctor in the slums of New York who has fought for the rights of plain people and against the hypocrisy of those who care only for selfish success and profit. He is *The Last Angry Man,* with none of the social graces and knowing nothing about the bedside manner of public relations. But to the very end he has maintained his integrity and essential greatness. On the other hand, you have the young man trying to get ahead in the advertising business, who sees in this doctor a chance for a TV program which will save his status. His business has all the ethics of the jungle. Then the greatness of an old doctor changes him and his life. There is considerable profanity in the book, but if you think this is not the way many people talk, you have never walked down skid row or played golf. There is nothing contrived or dragged in; the picture stands out in sharp focus. Let us hope that this doctor was not the last angry man, for his is the kind of anger that will redeem and save us. This is a religious novel in the most profound sense of that word.

THE GUNS OF NAVARONE, by Alistair MacLean *(Doubleday, $3.95)*

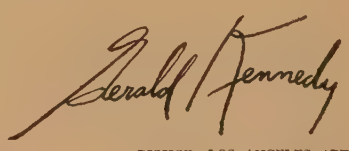
The best compliment I can pay this book is to say that when thinking back, I could not remember whether it had been read or seen in a movie. The pictures it painted on my mind were so sharp that even now it seems as if the scenes were actually observed. This is a commando raid on a Greek island to perform the impossible task of silencing big guns. I have read few books where the characters are so sharply etched that you feel you would recognize them on the street. Every man involved is an outstanding expert in his field. The book is entirely adventure without any love interest. This may mean that it is for men only, although I know at least one lady who enjoyed it. This is adventure and heroism and patriotism; it will not deepen your philosophical understanding but it will certainly satisfy any armchair adventurer.

BITTER VICTORY, by Rene Hardy *(Doubleday, $3.50)*

In some ways it is too bad to have two novels reviewed so close together when they are as similar as *The Guns of Navarone* and *Bitter Victory*. Yet I enjoyed them and I'd like to tell you about both. Hardy is French and his book has been translated into English. It, too, is a story of a commando raid—on a desert stronghold of the Germans—and the raiding party's long journey back to its own lines. This novel has more character study and less action. The captain is a coward and, though not very admirable, you feel sorry for him. His first lieutenant has much more strength. In addition, he is in love with the captain's wife. You get the idea! It is brought out that such a test as a long trek through the desert strips away the pretenses of men and reveals them for what they are. There is a deep understanding of men's motives running through this novel, and one finishes it with a consciousness of having experienced a more-than-surface interpretation of life. The ending is in the tradition of Greek tragedy rather than Hollywood.

THE DAY THE MONEY STOPPED, by Brendan Gill *(Doubleday and Company, $3)*

Most reviews I hve seen are more ethusiastic about this book than I am. An older brother, cut off from his father's fortune, tells the younger brother what a prude he thinks he is. It is the prodigal son all over again, although here the older brother is the prodigal. The idea seems to be that virtue is stuffy and that this older brother is really a nice fellow. At least the younger brother's secretary seems to think so in spite of the many affairs he has already enjoyed. I could not escape the feeling that there is too much talk, much of it brittle and as worthless as 10-cent-store jewelry. The moralism of my rearing created a great barrier between me and this so-called hero. I still did not like him much, even after wading through to the end and trying my best to sympathize with the author's attempt to make him something besides cheap and childish. You may have better luck. But I hope not.



BISHOP, LOS ANGELES AREA,
THE METHODIST CHURCH

dant life. His life today has the purpose he asked at the beginning, and he feels a greater degree of fulfillment of both the inner and outer man."

This work is a "must" for ministers who increasingly deal with emotionally disturbed cases. It is wise reading also for all who suffer thus and others who seek to help them.

If the first hot days of summer are getting you down, here's a refresher. It's *The Wonder of Snow* by **Corydon Bell** (Hill and Wang, $5), the most impressive discourse on the subject I've ever seen.

The author's research must have been endless. He misses nothing dealing with snow. For an old weatherbird like Barnabas, this prized volume opened up an entirely new world. The more I learn about the mysteries and bounties and beauties of nature, the more I'm convinced of the wisdom behind it all.

Unless you carry a string of language degrees behind your name and are a stickler for all the rules, you have probably indulged at one time or another in some good old American slang. Do you ever say: "How are you doing?", "Where's the fire?", "Who do you think you are?", "What's the big idea?"

If you read TOGETHER regularly you're probably acquainted with **Roy L. Smith,** Methodism's contribution to the ranks of America's top religious writers. His latest book, *Don't Kid Yourself!,* is Smith at his best—lucid, penetrating sermonets liberally sprinkled with anecdotes from everyday living.

It has been said that Smith can write a sermon, or preach one for that matter, given any springboard of your own choosing. He proves it by putting his spiritual truths across with 10 of our most common slang expressions.

Dale Evans Rogers' *To My Son* (Revell, $2) seems to balance off perfectly the sweet sadness in which she wrote *Angel Unaware* (Revell, $1) a few years ago. The latter was the story of a mother's love for a handicapped child; the current book is to a son who

getting along Together

Three men and a matron raced for the only vacant seat on a bus. The winner bowed and said, "Lady, I knew I could get this seat for you, and I wanted to beat those men to the privilege." With that he graciously gave her the seat.

—Mrs. L. C. Throw, *Decatur, Ill.*

A doctor who enjoys an especially warm home life once told me he credits all his happiness to his wife. "We've been married 40 years," he said, "and never once have I heard her talk about another person. She never gossips—and so she never gets involved in neighborhood feuds."

I asked him how she managed. "It's simple," he smiled. "Instead of talking about people, she talks about *things*. You'd be surprised how much a little habit like that can enrich your life."

—Anne Howard Waters, *Seattle, Wash.*

The meanest-looking man in the world lived on a farm next to the Page family. They called him Snake-Eye Henderson. The Pages were afraid of Snake-Eye. Once Bobby Page was scared out of his wits when he looked up and saw him standing at the fence row. He ran all the way home.

The Pages didn't have much to do with the Hendersons and the Hendersons kept pretty much to themselves in their house a mile down the road.

A few months later a tornado ripped the top off the Page house. The family huddled in the rain until dawn, then Snake-Eye came walking down the cotton middles. He stood in the yard, looking meaner than ever in a big, black raincoat. "Looks like you folks are having trouble," he said. "I'll go get help."

By 10 o'clock neighbors from five miles around had arrived, and by sundown the house had a new roof. The man who did most of the work was Snake-Eye Henderson.

"I never saw a man could work like that," said old man Page. And it wasn't until later that the Pages learned Snake-Eye lost his barn in the same tornado.

—N. B. South, *Chicago, Ill.*

This column is for true tales of little deeds that illuminate the art of living. Let's have yours. If it's used, you'll soon receive a $5 check.—Eds.

has dedicated his life to Jesus Christ.

Mr. and Mrs. Roy Rogers have done much to increase the respectability of Hollywood families in the eyes of the nation and the world. Like the Doss family portrayed in last month's Together, Dale and Roy have gathered their own juvenile "United Nations" under one roof.

"We believe that God is the real father of all our children," Dale writes, "and we are just caretakers for Him."

Who could conceive that the Japanese leader of the air attack on Pearl Harbor would, some years later, be holding revival meetings in America?

That question came to mind while I was reading an account of the Pearl Harbor disaster: *Day of Infamy* (Henry Holt & Co., $3.95). The author is **Walter Lord,** who also wrote *A Night to Remember,* the story of the sinking of the *Titanic.*

Day of Infamy is fascinating. The drama is most effectively told in straight reporting, which Lord has done exceedingly well.

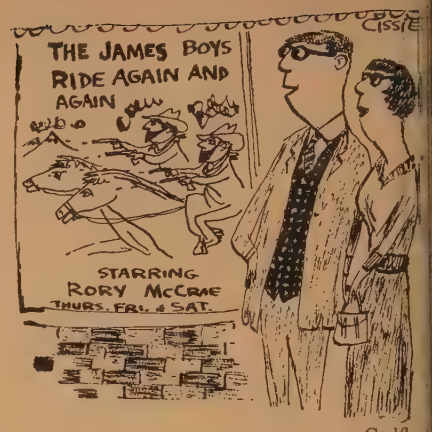
Ah-h, the West! It spells romance and adventure—as Hollywood long ago learned. But what was it really like in those robust days when the frontier surged and seethed westward? Have you wished someone had been there with a camera? Well, someone was.

Stanley J. Morrow was a Civil War soldier who, it appears, learned photography from Matthew Brady, then, with his bride, moved to Yankton, Dakota Territory. *Frontier Photographer* is a 135-page book ($4.50) richly illustrated with photos Morrow made of Indians, soldiers, miners, and towns. **Wesley R. Hurt** and **William E. Lass** wrote the book, and the Universities of Nebraska and South Dakota teamed up to do the printing.

Morrow was Johnny on the spot wherever news was being hatched. He trundled his wet-plate camera to the reservations, was there when General Crook's tattered troops streamed into the Black Hills after the "Horsemeat March" (when rations played out they ate their horses), and photographed the reburial of bones at the scene of Custer's "Last Stand" in 1876.

As lures, spices and gold and land have been replaced by something that psychologists call sublimation of the desire to escape from restraint. Whatever it is the West still pulls.

I've just had a bright evening with *The Far Western Frontier, 1830-1860* (Harpers, $5) by a Northwestern University professor of history, **Ray Allen Billington.** It's scholarly, readable, and a neat rundown on the making of the West. The section most interesting to Barnabas (starting on page 79) recalls



—Gadfly
Great Books Foundation

"Why don't they make a movie about those other *James boys: William and Henry?"*

how Protestant missions began in Oregon. Seems that four Indians from there journeyed to St. Louis to learn about the white man's "Book of Heaven." A letter about them was published in the March 1, 1833, issue of *The Christian Advocate*—of which Together is this latter-day continuation.

"Seldom has a letter created such a sensation," says Billington. "Overnight the 'plea' of these benighted heathen for the word of God became the concern of every religious person in America." Soon missionaries—and settlers—were on their way to Oregon!

Methodist history also turns up in *This Is the West* (New American Library, 35 cents), soon to come out as a paperback for popular trade. It's edited by **Robert West Howard,** son of a Methodist parson, and authored by a galaxy of Western writers.

Sponsors of the volume are The Westerners, an organization of business and professional men who like to eat together and then gab about the West. Their "corrals" are scattered from Paris and Liverpool, through Washington and New York, acros the continent to Los Angeles.

Recently a poll among young people showed 50 per cent couldn't name a single book in the New Testament. The spiritual illiteracy among millions is appalling. A new book, *God and You,* (Fleming H. Revell, $2.50) has been written by the **Rev. William Hunter,** pastor of the First Presbyterian Church of Robinson, Ill. He has drawn on his experiences in counseling many people about feelings of frustration and guilt, which he feels are due to such illiteracy.

"Missionaries are my heroes," says Dr. Clarence W. Hall, a senior editor of *Reader's Digest* who roams the world seeking great stories of the intrepid messengers of the cross. A story that should appeal to him greatly, as it

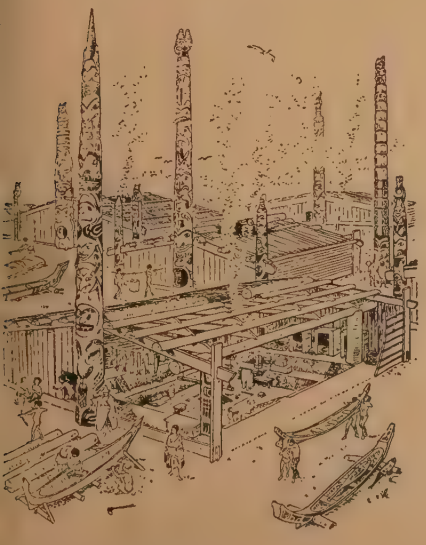
oes to me, is *The Small Woman,* by lan **Burgess** (E. P. Dutton & Co., 3.95), which tells of a onetime Lon- on parlormaid, Gladys Aylward, who reamed of going to China as a mis- onary. Across the years she quelled a rison riot, rescued a child from the ave block, and converted the exalted handarin of her district to Christianity. During World War II, without money r food, she led 100 homeless children n an epic journey across dangerous ountains to safety.

I commend this book to Christians r inspiration, and to others for en- ghtenment as to the achievements of rdinary people spurred on by the oblest motive of all—Christian sacri- ce.

The young lady next door, who was arried in May, was impressed by one f the most recent books on husband are. *Help Your Husband Stay Alive* Appleton-Century Crofts, $3.75) is **Hannah Lees'** solution to a problem of rave concern: the average American idow is 51 and will live another 20 ears *alone!*

Watch-that-subconscious-ferret-out- hat-complex-figure-out-that-motive- hy-we-act-like-we-do department: *The Hidden Persuaders* by **Vance ackard** (McKay, $4). A fascinating ccount of how advertising men and sychologists persuade you to buy cer- ain products, think certain thoughts, nd act certain ways. Easy to read, in- ormative, interesting.

Igloos, Yurts, and Totem Poles by **Friedrich Böer** (Pantheon Books, $3.50) has a title that would lure al- most anyone to open its pages. Try it, nd you will find a diverting account f the life and customs of 13 strange ribes inhabiting far, primitive stretches f the earth. Ingeniously, the text is written in the first person from a young- ster's point of view. Pen-and-ink sketch- es illustrate it. It is for the kids, yes; but Pa and Ma will get just as big a kick out of it.



Here's one to keep on the table be- side you when you read the Bible through again: *Geography of the Bible* by **Denis Baly** (Harper, $4.95).

Baly studied the "Land of the Book" 20 years. Most of that time he traveled Israel and Jordan by foot, donkey, car, and air. He sought out the scenes of the Bible stories, studied them carefully, and describes them in 100,000 words of text in this beautifully illustrated vol- ume.

Here's what Baly has to say about Christ:

"Christian historians are tending more and more to see the events of Christ's life as being in a very real sense the 'center' of history, the crisis to which all previous history has looked, and without which no subsequent his- tory can satisfactorily be explained. It was the point at which God himself entered the arena and acted directly upon history, the only point where it is possible to see visibly and concretely the eternal God at work in our tem- poral creation . . .

"Now Christ's coming, though with- out parallel in the history of the world, was not merely an isolated incident. He came in the fullness of time. God en- tered history when, under His direc- tion, history was ready for Him and He came to dwell with a people whom He had prepared for His reception."

This is only a fragment of the fine, inspirational reading in store for you in an authoritative new book.

Mathematics bother you in school? Did me. Still does. But those who don't have the knack of thinking mathe- matically may see more than a glimmer of light in *Magic House of Numbers* (John Day, $2). The author, **Irving Adler,** knows how to write in a way the uninitiated will understand. It may be pointed out that mathematics sym- bolizes the order which prevails throughout the universe.

Being able to look back some 30 years reminded me that old Barnabas is whizzing along toward those "later years" we hear so much about these days.

When I picked up **Roma Rudd Turkel's** *Day After Tomorrow* (P. J. Kenedy & Sons, $3.75) I was delighted to find in her opening chapters some practical philosophy for old people.

"It is the kind of person we are, the kind of person we grow up to be through all our busy years, that makes the later years rich and rewarding, or lonely and bitter."

The last half of the book wasn't so intriguing. Mrs. Turkel, a Catholic,

Your BEST Investment with TRIPLE Returns

Let "Bright Horizons" show you how to make your future secure, increase your spiritual satisfaction and live more abundantly by means of

THE ANNUITY PLAN

An African Mother pounding grain

Study these triple returns it brings you

1. **Guaranteed life income of high percentage that never varies, is never late and not affected by economic conditions.**
2. **Absolute safety—annuity reserves in segregated fund managed according to N.Y. insurance laws.**
3. **Full response to Christ's command, "Go Ye into all the world," because your money will be used eventually for world-wide missions.**

Thus you help yourself while helping others. You can leave a legacy not only to carry on Missionary work but also to provide an income for life for loved ones.

Send NOW for FREE Book

Remember you receive a high rate of return as long as you live, under a binding legal contract. You save all fees and enjoy tax advantages. You avoid trouble over a Will and any loss or dissipation of your estate. Beautiful two-color booklet "Bright Horizons" gives you full particulars, answers all your questions and illustrates Missionary work at home and abroad. A helpful guide to wiser stewardship.

Rev. H. Burnham Kirkland
150 Fifth Ave., New York 11, N.Y.
Dept. T6-38-7

Dear Mr. Kirkland:

Please send me free copy of "Bright Horizons" showing high returns under The Annuity Plan and giving full particulars of ALL its advantages.

Name _____

Address _____

City _____ *Zone* _____ *State* _____

Division of World Missions and Division of National Missions of the Board of Missions of

THE METHODIST CHURCH

DEPT. T6-38-7, 150 FIFTH AVE., NEW YORK 11, N.Y.

30% MORE
SEATING CAPACITY

with American Seating's NEW Folding Chair!

Greatest advance in folding chairs in 25 years! Independent-fold seat saves *nine inches* back-to-back spacing over conventional folding chairs!

Upholstered spring-arch seat for luxurious comfort. Wide choice of upholstery colors and materials, and frame colors. Safe, silent, long service. Handle between chairs for easy handling.

The most complete line of folding chairs, with the greatest use-value in every price bracket. Let us demonstrate—soon.

Other models also available in these seat styles — birch plywood, shaped steel, imitation leather upholstery. Accessories. Also folding tables, storage trucks.

Mail coupon below today

AMERICAN SEATING

American Seating Company, Dept. 144-F
Grand Rapids 2, Michigan.

Please send full information on complete American Seating Folding Chair and Table lines.

Name

Street

City and Zone State

U.S. and CHRISTIAN FLAGS

Beautiful flags in all sizes for Churches, Sunday Schools, Lodges, etc. Available in grosgrain rayon, taffeta, or bunting. Tear out this ad and write for our free catalogue and direct factory prices. Replace needed flags Now. Send for free catalogue today.

REGAL'A MFG. CO. Dept. 10, Rock Island, Ill.

seems to be trying to convince her reader audience that there is only one faith through which they might reach old age gracefully. I kept wishing I had stopped reading at page 100.

Religious leaders are high in their praise of a new book of religious poems, *Garment of Praise* by **Helen Frazee-Bower** (Bruce Humphries, Inc., $2.75). Many were written during a time of suffering after the poet's neck was broken in an accident. Mrs. Frazee-Bower wrote *This Is to Walk,* which appeared in *The Saturday Evening Post* and was later reprinted in *Reader's Digest.*

One hundred and fifty years ago, Goethe gloomily prophesied: "I foresee a frightful age in which newspapers will appear three times a day."

That age, of course, arrived some time ago. We still have our prophets, some gloomy, some optimistic. There are those who predict we will land on the moon in a few years, but one noted scientist said the other day that man's dream of flight into space will never be realized. The human body can't take the accelerations, the deadly emanations of space. Stellar dust might turn a spaceship into a sieve.

This doesn't keep man from trying. In *Man Unlimited* (Pantheon, $4.50), **Heinz Gartmann** tells of the battle being fought to solve the biological, physical, physiological, and psychological problems brought about by man's technological triumphs.

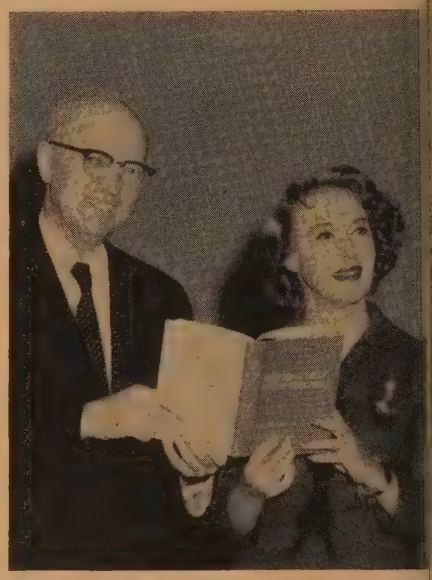
It seems to me that pastors with a Scottish background can't be outdone when it comes to ministering to those who have lost loved ones by death.

Now comes a young Canadian minister, whose father was a Scottish pastor, with a book of comfort for the sorrowing: *Let Not Your Heart Be Troubled* (Abingdon Press, $2). It contains 28 brief meditations on such topics as "Piercing Death's Darkness," "Never Alone," "Completing Unfinished Plans," and "The Master's Garden." The author is **J. Robert Watt,** pastor of historic Main Street United Church of Canada, Mitchell, Ontario.

Trouble with some writers who write half truths is that with the telling of a half truth they seem to have gotten hold of the wrong half.

Most Americans are sure that other nations would scoff at Communism—if they had a true picture of what our democratic system has done for the average family in this country. And the best window into the real America is provided by the better U.S. magazines.

That's the thinking behind a "Magazines for Friendship" movement promoted by Occidental College, Los Angeles, Calif. The cost of mailing magazines to foreign countries is nominal, yet we waste millions of copies every week. If you want to help, write the college for details.



Dr. Crowe and Arlene Francis: *A new book, a big TV send-off.*

New views of old truths can make the latter come alive with virgin freshness. The Bible for ages has been the focal point of interpretative writers. Yet **Charles M. Crowe,** pastor of the First Methodist Church of Wilmette, Ill., comes up with a fascinating and helpful volume, *Getting Help From the Bible,* (Harper & Brothers, $2.95). It is readable and expressed in a way to make you remember.

Speaking of God's care, Dr. Crowe tells how European eels cross 3,000 miles of the open Atlantic to the Sargasso Sea to lay their eggs. Then the newly hatched eels take the long journey home to the European waters alone. Three years are required for the journey, but they make it unerringly. There they live for 10 years until the cycle begins again. Dr. Crowe then goes on:

"What is behind all this? Nature? Instinct? Yes, but who set it all up and planned it and controls it? How does the chick know when to break the shell? Who tells the rosebud when to bloom? These things do not come by accident. The eternal creative God is in charge of things. He cares for His creation.

"Is it too much to expect, then, that He cares for us, too? He who watches over the birds of the air and the lilies of the field and the eels under the sea surely is great enough and loving enough to watch over us. We can rest secure in His guidance and love. 'Be still, and know that I am God' (Psalms

5:10). This is the beginning and end of our inner quietness. For only when we know Him can we really be still. For when our trust is in Him our nagging worries slip away and our fretfulness subsides."

These are bracing words and thoughts—equally good for the time when the mood is low or the spirit is high.

An intriguing, 205-page volume just off the press—*Low Cost Trips for the Whole Family* (Greenberg, $2.75)—is a gem of information about travel over Eastern United States and Canada, whereby you can see the most for the least.

The author, **Robert Meyer, Jr.,** has taken the haphazard out of the happiest form of jaunting, i.e., not to "get somewhere" but to see the sights. He lists itineraries, points of interest, hotel and motel rates, games to play while traveling, suggestions on what to take along, and how to pack it.

—BARNABAS

BEST SELLERS

North, South, East, West

The best sellers selected here are taken from a poll of Cokesbury Book Stores in six major cities. Mention does not necessarily imply recommendation:

NONFICTION:

The Bible as History, by **Werner Keller** (Morrow, $5.95).

The Nun's Story, by **Kathryn Hulme** (Little, Brown, $4).

The Book of Revelation, by **J. B. Phillips** (Macmillan, $2).

The FBI Story, by **Don Whitehead** (Random House, $4.95).

Stay Alive All Your Life, by **Norman Vincent Peale** (Prentice-Hall, $3.95).

Prescription for Anxiety, by **Leslie Weatherhead** (Abingdon Press, $2.50).

FICTION:

Blue Camellia, by **Frances Parkinson Keyes** (Julian Messner, $3.95).

The Scapegoat, by **Daphne du Maurier** (Doubleday, $3.95).

Compulsion, by **Meyer Levin** (Simon & Schuster, $5).

And Walk in Love, by **Henrietta Buckmaster** (Random House, $3.95).

The Etruscan, by **Mika Waltari** (Putnam, $4.50).

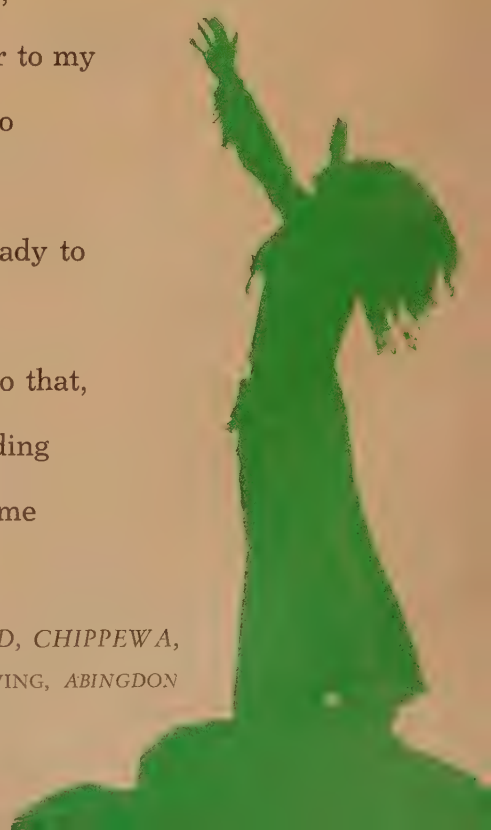
The Last Angry Man, by **Gerald Green** (Scribners, $4.50).

A Prayer

to make your own

O Father, whose voice I hear in the winds
and whose breath gives life to all the world,
hear me. I am a man before you,
one of your many children. I am small
and weak. I need your strength and wisdom.
Let me walk in beauty and make my eyes
ever behold the red and purple sunsets. Make
my hands respect the things you
have made, my ears sharp to hear your voice.
Make me wise so that I may know
the things you have taught my people—the
lessons you have hidden in every leaf
and rock. I seek strength,
Father, not to be superior to my
brothers, but to be able to
fight my worst enemy,
myself. Make me ever ready to
come to you with clean
hands and straight eye, so that,
when life fades as the fading
sunset, my spirit may come
to you without shame.

—*TOM WHITECLOUD, CHIPPEWA,*
FROM PRAYERS FOR LIVING, *ABINGDON*



Fraidy Duck

By Margaret Evelyn Singleton

EVERYONE called him Fraidy Duck because he was afraid of the water. It was a mighty queer way for a wild duck to act.

"I don't know *how* to swim," cried Fraidy Duck. "I'm afraid I'll sink!"

"You can't sink," said his mother. "You're built to float. You don't see any of your brothers or sisters sinking, do you?"

"No," he agreed, "but maybe I'm different."

"Oh, you'll change your mind one of these days," said his mother. She sailed out onto the pond with her other ducklings.

Fraidy Duck stuck one webbed foot into the water, then quickly yanked it out again. He was just sure he'd sink straight to the bottom if he pushed off from the shore.

Then one of his brothers started to push him in. "Now, cut that out, Duncan!" quacked Fraidy Duck.

"Come on," Duncan coaxed. "Look at all the fun you're missing."

The other ducklings were quacking and paddling and splashing and turning bottoms-up.

"Just don't push me," said Fraidy Duck crossly.

"Are you sure you're a duck?" teased Duncan. "You act more like a turkey!"

Fraidy Duck took a nip at his brother. After that Duncan left him alone.

Before long Fraidy Duck began to feel lonesome. He wished he had the nerve to go and play in the water, too. But he didn't. So he huddled into a heap and moped.

Toward evening everybody was out of the pond except Duncan. He was having so much fun that he kept right on diving. Fraidy Duck stayed watching him, wondering if he'd ever be able to dive.

"Duncan, come on now!" his mother called. "You, too, Fraidy Duck. It's getting dark." She and the others marched away from the pond.

Duncan stayed in the pond. He was bottom-side up. It seemed to Fraidy Duck that he'd been that way a long time. His webbed feet made paddling motions in the air but his head stayed under water.

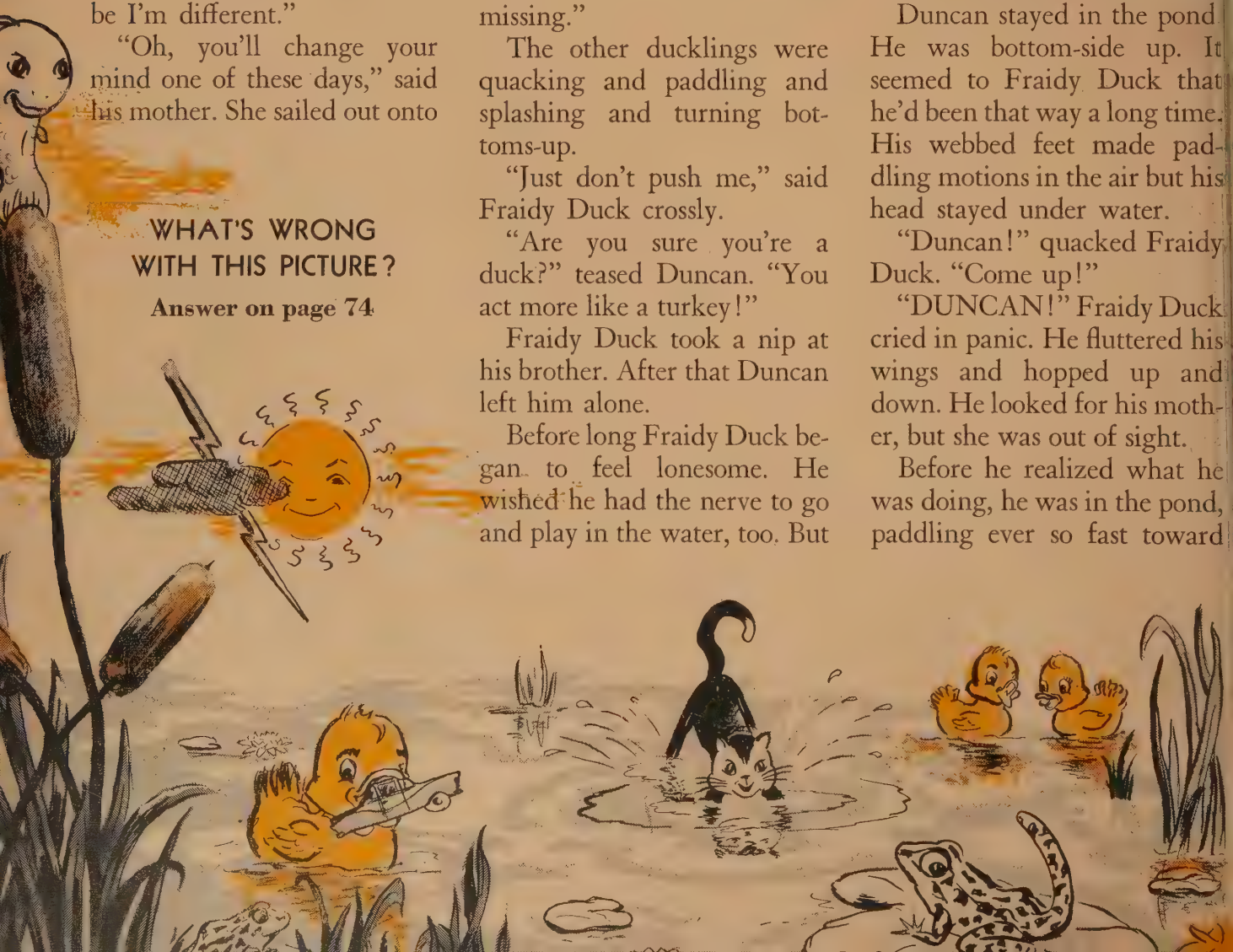
"Duncan!" quacked Fraidy Duck. "Come up!"

"DUNCAN!" Fraidy Duck cried in panic. He fluttered his wings and hopped up and down. He looked for his mother, but she was out of sight.

Before he realized what he was doing, he was in the pond, paddling ever so fast toward

WHAT'S WRONG WITH THIS PICTURE?

Answer on page 74



Duncan. When he reached him, he pushed against him and cried, "Duncan, Duncan, come up!"

Duncan did. With a splash he came right up. He didn't look very upset either.

"Thank goodness you're all right!" said Fraidy Duck. I thought you'd drown for sure."

"And *I* thought you'd never get into the water," answered Duncan. "It was hard to balance so long under there."

He paddled around in the water. "Did you notice anything unusual?"

"What?" asked Fraidy Duck.

"You aren't sinking."

"Why, you're right!" said Fraidy Duck in surprise. "I never even thought of it."

He and Duncan swam back to the shore.

"Say," he said, as they waddled up out of the pond. "What did you mean a minute ago when you said it was hard to balance so long? I thought you were stuck and drowning."

"That's what you were supposed to think, Fraidy Duck. You found out you don't sink, didn't you?" Duncan winked at his brother.

Fraidy Duck's bill dropped wide open, then he laughed out loud. He turned and swam right out into the pond.

"Where are you going, Fraidy Duck?" Duncan wanted to know. "We're supposed to go home."

"I'll be right back," said his brother. "I just want to try one dive. And when I come back, you can call me Freddy. I'm not a fraidy duck any more."

POLLY AND PETER POLITE

"It's never
Quite right,"
Says Polly Polite,
"No matter how strong
That your wish is,
To run out and play,
At the time of the day
When Mother needs help
With the dishes!"

Peter Polite
Is a boy who is bright
He tackles his chores
With a grin.
He knows play
Is more fun
After work is all done
So Pete smiles as he
Pitches right in!

—Margaret Redfield

TICK TOCK TALKS

Old Tick Tock says
At work or play
We must be sports
In every way;
To be most happy
When we win,
But when we lose
To wear a grin.

—Thomas F. Dillabough

BIBLE QUIZ

Fill in the blanks in these Bible verses (answers on page 74):

1. **Blessed are the ——— in spirit, for theirs is the kingdom of heaven.**
2. **For God so ——— the world that he gave his only Son.**
3. **In the beginning God created the ——— and the earth.**
4. **Make a ——— noise to the Lord, all the lands.**
5. **So faith, ———, love, abide, these three; but the greatest of these is love.**
6. **Glory to God in the highest, and on earth ——— among men.**
7. **You shall have no other ——— before me.**
8. **O give ——— to the Lord, call on his name.**

NEWS of the world parish

PROTESTANTS UNITE ON SOCIAL PROGRAM

Major U.S. Protestant churches—for the first time in history—have projected a common policy to govern their billion-dollar social welfare programs. For 9.5 million Methodists it may mean a stepped up social welfare program.

An historic charter reconciles long-standing differences. It blueprints principles for future cooperative action among the denominations, with government, non-church agencies, and others that contribute to community welfare.

Sixty-two Methodists participated in the conference, called by the National Council of Churches in Atlantic City, N.J., along with representatives of 29 other Protestant and Orthodox denominations. Four hundred delegates reached agreement in a 2,700-word statement.

The program calls for: strengthening family life—adequate housing—equality of opportunity for all races—better mental and physical health facilities—development of new opportunities for the aged—rehabilitation of prisoners, drug addicts and alcoholics—better schools—conservation of natural resources.

Nothing in the document is binding. To have its full impact, it must be adopted both by the council and its member churches.

First of its kind in American church history, the conference brought together hospital administrators, children and aged home directors, and heads of church social work programs.

One of the key debates spotlighted the controversy over church-related institutions accepting community financial support (community chest funds). The conference said they should get a share, without giving up their Christian character. But, it warned, such agencies should not expect support if they seek exclusive occupancy of a field, then limit users to those who accept a religious position.

Conferees noted improved relations between social workers and pastors, who frequently in the past failed to recognize the contribution of professional social workers.

"Too often churches have relied upon sentimental 'charity,' and spiritual exhortation as substitutes for skills of the profession," the conference said.

While lauding government assistance programs, particularly social security, churchmen cautioned against too much reliance on handouts. It can destroy an individual's sense of community responsibility.

Methodist delegates, meeting afterward, mapped plans to pass along the information to local churches. Many Methodist leaders thought the document would speed up existing programs, and spur Methodists to enter new fields.

"Social welfare, more than ever before, will be considered a cause of the church," summed up Olin E. Oeschger, general secretary of the Methodist Board of Hospitals and Homes.

"The conference helped us see our job in a new light," commented Miss Emma Burris, Woman's Division of Christian Service.

A top executive of the Eisenhower administration, a Methodist layman and conference speaker, urged churches to build specialized health facilities. Dr. John A. Perkins, Undersecretary of Health, Education and Welfare, declared that many aged people would not need hospital care if communities had home care programs, and special diagnostic, treatment and rehabilitation centers.

Officials announced a new plan to include religious instruction in Protestant social worker training. Next fall in Chicago students will split their time between the University of Chicago and McCormick Theological Seminary (Presbyterian).

Nixon Urges College Tax Relief

Vice President Nixon wants stronger U.S. private colleges and universities. To get them in better financial shape he is backing government tax-reduction plans, when the fiscal picture is right.

In a speech at DePauw University (Methodist), Nixon said such plans should include provisions to encourage contributions to these institutions and to make tuition and fees tax deductible.

Also, he said, business now competing for graduates should consider endowment contributions as investments in basic research.

In some respects Nixon's remarks parallel the thinking of Methodist educators, now engaged in a four-year program to strengthen the church's 118 related schools and colleges.

The vice president offered government tax plans as the best solutions to rising costs and enrollment. Direct federal aid is "unlikely" and "in many respects undesirable," he said.

Vice President Nixon, stanch supporter of small, private colleges, receives an honorary doctor of laws from DePauw University (Methodist), Greencastle, Ind. Officials, from left: Harry Voltner, university marshal; Nixon; Glenn W. Thompson, board president; Herold T. Ross, faculty secretary; and Russell J. Humbert, DePauw president. Bishop Richard C. Raines, Indianapolis, also participated.

Grace Unconstitutional?

Thank you for the world so sweet,
Thank you for the food we eat,
Thank you for the birds that sing,
Thank you, God, for everything."

Such little verses as this, recited by kindergarten children before milk and crackers, are causing uncertainty among California officials.

Fresno County Counsel Robert Walsh recently ruled that grace before meals in public schools violates state constitutional provisions. But he left it up to school authorities to make their own decisions on "borderline cases."

Paul B. Reall, a district school superintendent, then decided that the kindergarten verse was a borderline case, and let the children continue reciting it.

Wesley Fete in High Gear

The 250th anniversary of the birth of hymn-writer Charles Wesley is rolling into high gear. Latest books honoring him include: *My Great Redeemer's Praise,* presenting the basic messages of some of Wesley's hymns, by Bishop Roy H. Short; and *Charles Wesley and His Colleagues,* a biography, by Bishop Charles Wesley Flint.

Evangelist Billy Graham used some of Wesley's 6,500 hymns in his New York Crusade. One of them—*And Can It Be*—is a favorite of Billy's.

Methodist groups in 40 nations will hold hymn festivals in Wesley's honor this year. The Hymn Society of America will sponsor a Wesley Hymn Festival in New York this fall. Regional observances are set at Philadelphia, Chicago, Lake Junaluska, N.C., and Savannah, Ga. In addition, the Board of Evangelism will sponsor observances in many of Methodism's 40,000 U.S. churches.

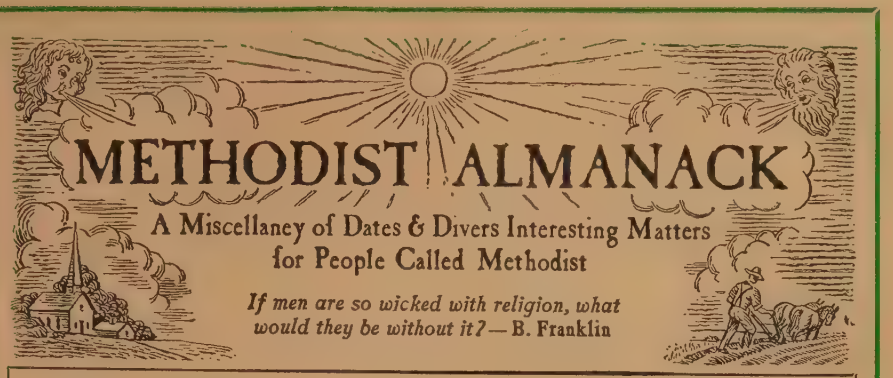
Hungarians Still Homeless

Ten thousand Hungarian refugees in Austria and Yugoslavia remained separated from families in the U.S. recently as the government shut down its refugee-reception center at Camp Kilmer, N.J.

The order also closed church offices at Kilmer, including those of the Methodist Committee for Overseas Relief. Officials shifted operations to the Immigration and Naturalization Service.

On the heels of the action, a church relief executive reported 47 attempts and seven successful suicides among refugees still in Europe. In Salzburg, Austria, more Hungarians went on a hunger strike protesting the apparent end to emergency immigration.

Some officials blamed the situation on Congress for failure to enact new laws



JUNE hath XXX days — 6th Month

And what is so rare as a day in June?
Then, if ever, come perfect days;
Then heaven tries the earth if it be in tune,
And over it softly her warm ear lays.—Lowell

15	Sa	Furlough missionaries begin Greencastle, Ind., conference
16	S	Trinity Sunday Father's Day
17	M	Redcoats storm Bunker Hill, 1775
18	Tu	Napoleon meets Waterloo, 1815
19	W	Statue of Liberty arrives from France, 1885
20	Th	Morse patents telegraph, 1840
21	Fr	Summer begins, 11:21 a. m.
22	Sa	*He that cannot obey cannot command*
23	S	Wm. Penn, Indians pledge peace, 1683
24	M	John Cabot first sights N. America, 1497
25	Tu	Methodists hold first conference, Foundry, London, 1744
26	W	50 nations sign UN Charter, 1945
27	Th	Helen Keller b., 1880
28	Fr	John Wesley b., 1703
29	Sa	*Search others for their virtues*
30	S	*Thyself for thy vices*

■ He was the 15th of 19 children. Susanna Wesley undertook instruction of each child, proved equal to the task. Once chided for telling a child "20 times the same thing," she defended the 20th time as having "crowned the whole." She was briskly systematic, required her charges to obey promptly, cry quietly. Some of the brood suffered, later showed ill effects of their strict training. But John and Charles turned out well.

JULY hath XXXI days — 7th Month

Independence Day should be observed "by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade... bells, bonfires, and illuminations, from one end of this continent to the other, from this time forward, forevermore."—*letter from John Adams to his wife, 1776.*

1	M	Post office issues first gummed stamps, 1847
2	Tu	*The happiest people are those*
3	W	*who are producing something*
4	Th	Independence Day
5	Fr	W. Booth founds Salvation Army, 1865
6	Sa	Republican party is born, 1854
7	S	Methodist musicians begin Williams Bay, Wis., conference
8	M	Liberty Bell is stilled, 1835
9	Tu	*The used key is always bright*
10	W	John Calvin b., 1509
11	Th	U.S. sets up Marine Corps, 1798
12	Fr	Panama Canal opens officially, 1920
13	Sa	*Learn by heart I John 4:20*
14	S	Typewriters come of age, 1868

■ It cracked while tolling the death of Chief Justice John Marshall. The bell was nearly a century old at the time, had been recast in 1753 following an earlier break. Its inscription, "Proclaim Liberty throughout all the land unto all the inhabitants thereof," is from Leviticus 25:10 and does not refer to U. S. independence. Original bell was cast during pre-Revolutionary days.

RAISE MONEY
for your church
this easy and
dignified way—

Keepsake Plates picture your church— ideal group project

Every member and friend of your church will thank you for the chance to buy these lovely spiritual mementoes. Fine glazed porcelain plates are decorated in 23 Kt. Gold—your choice of border designs. An artist's drawing of your church is fired on plates under intense heat and will never come off.

Your group will enjoy sponsoring this easy fund-raising project that puts a reminder of the church in every home. Over two million Keepsake Plates have been sold for churches, schools, hospitals and other organizations. They're ideal for anniversaries, dedications and bazaars. They make wonderful gifts for holidays, weddings, birthdays.

See for yourself why Keepsake Plates are so popular. Send for wholesale price list, full-color catalog and samples of plates we have made for other churches. Write today, at no obligation, to:

WORLD WIDE
Art Studios
P. O. Box 956
Covington, Tennessee

Order Any Book

. . . you see reviewed in TOGETHER at the publisher's advertised price—we pay the postage to you.

THE METHODIST PUBLISHING HOUSE
Since 1789

Order from House serving you
Baltimore 3 • Chicago 11 • Cincinnati 2
Dallas 1 • Detroit 1 • Kansas City 6
Nashville 2 • New York 11 • Pittsburgh 30
Portland 5 • Richmond 16 • San Francisco 2
Shop at our COKESBURY BOOK STORES in:
ATLANTA, 72 Broad St., N.W.
BOSTON, 577 Boylston St.
LOS ANGELES, 5244 Santa Monica Blvd.

affecting refugees and determine the future status of so-called "parolee" refugees.

To date, Church World Service, coordinator of Protestant refugee work, has sponsored and resettled 6,093 Hungarians in the U.S. This is about 20 per cent of the 31,000 refugees processed through Camp Kilmer since November. The National Catholic Welfare Conference took responsibility for nearly 60 per cent. CWS reported 85 per cent doing well in new environments; 15 per cent still needing help with health, vocational, and other adjustments. Only 13 refugees placed by CWS agencies have returned to Hungary.

Churchmen Question Probes

"Unfair" congressional investigating-committee practices were discussed at recent meetings of two church bodies.

The general board of the National Council of Churches, discussing the suicide of E. Herbert Norman, Canadian ambassador to Egypt, decided that this was not the "auspicious" time to "take up a campaign against investigating committees." The Council's department of life and work will report on the problem later.

The 350-member board of managers of United Church Women (a general department of NCC) urged its constituency of 10 million Protestant women to press for reform in "methods" of congressional investigating committees.

"Individual rights and freedoms have been jeopardized" by some committees investigating "security and civil rights," the board asserted.

Churches Join to Save Sunday

Protestants and Catholics now are working together in Germany to combat Sunday work and to seek solutions to religious intolerance.

Topics of discussions at joint meetings include "Do We Need a Pope?", "Marriage Seen from the Catholic and Evangelical Viewpoint," and "Tolerance and Intolerance Between the Churches."

To Discuss Unity at Oberlin

Top church leaders of the U.S. and Canada will strive to bring the problems of Protestant unity "down from the ecclesiastical stratosphere to a level of general Christian concern" at an Oberlin, Ohio, meeting Sept. 3-10.

Some 300 representatives of 43 church bodies are expected to attend the North American Faith and Order Study Conference. Its theme: "The Nature of the Unity We Seek." Its sponsors: Canadian Council of Churches, U.S. Conference for the World Council of Churches, and National Council of Churches.

Teacher, 101, Gets Degree

A 101-year-old Jackson, Tenn., wom an has been awarded an honora doctor of humanities degree by officia of Lambuth College (Methodist) Jackson.

Miss Callie Parker Gates, an 187 graduate of Lambuth's predecessor, th Methodist Memphis Conference Fema Institute, will be 102, July 3. She wa a teacher and principal 47 years.

Motorcyclists Manton (left) and Gy rest in Rangoon—then, on to London

10,000 Miles to College

Somewhere between Singapore and London, two young Methodist men ar bumping along on a motorcycle head ing for U.S. colleges.

Winston Maung Gyi, 22, president o the Burmese Methodist Youth Fellow ship, and Tom Manton, 17, son of a Methodist missionary to Burma, ex pect to travel more than 10,000 miles through 24 countries, and stop at 30 or more universities along the way to talk to student groups.

From England they'll sail to New York, then mount the motorcycle again, hoping to arrive at their Mid-west colleges for the fall semester. Gyi will do graduate work in history at Iowa State College, Ames, and Manton will enter Ohio Wesleyan University, Delaware.

Gyi's father is a Buddhist and his mother a Christian teacher in the Burmese Methodist High School, Rangoon. Manton's father, the Rev. Frank E. Manton of Ohio, has been in Burma since 1937.

Fight Church Loyalty Oath

A California law requiring churches to file loyalty oaths if they want tax exemptions is under fire from a group of churches, one of them Methodist.

First Methodist Church, San Leandro, First Unitarian of Berkeley, First Unitarian of Los Angeles, and People's Church of San Fernando

Valley are taking their fight to the U.S. Supreme Court, according to Methodist pastor Robert W. Moon.

The California Supreme Court, in a -3 decision, has upheld the law's constitutionality. A dissenting judge maintained that the law "inhibits free discussion" and "arbitrarily assumes that those who seek tax exemption advocate overthrow of the government unless they declare otherwise."

Hawaii: Methodist Style

Methodist visitors to Hawaii are getting an unusual close-up of the church at work in Japanese, Korean, and Filipino church communities on the island of Oahu. The tour, conducted on Saturday mornings by the Methodist Men of Honolulu's First Methodist Church, is described by the Rev. Frank E. Butterworth, pastor, as "a stockholders' tour" to those who have contributed to World Service for years, in order to check up on their investment. Its goal: to stimulate interest in church missions.

Visitors (1,500 made the tour last year) take a scenic motor trip and have an Oriental luncheon at one of several churches. Members of First Church serve as volunteer drivers.

Kid Crime Wave Alarming

High-ranking Methodist and other church leaders are expressing alarm over the FBI's recent report on 1956 crime, which showed that nearly half of all major offenses are being committed by children under 18. The total number of juvenile arrests rose 17.3 per cent over 1955, the report disclosed.

The Rev. Caradine R. Hooton, general secretary, Methodist Board of Temperance, called on churches to start "a nation-wide crusade in the whole field of public morals and restoration of discipline in American life." At the same time, social workers at a National Council of Churches meeting listed juvenile delinquency as the number one problem needing correction.

Hooton blamed alcoholic beverages for helping to push up crime figures. In 1956, he said, 27,869 juveniles were arrested for drunkenness, 13,484 for liquor-law violations, and 4,322 for drunken driving. Parents, he added, can't sit around in taverns or homes indulging themselves in alcoholic beverages and expect their kids to behave.

Lou B. Nichols, assistant to FBI Director J. Edgar Hoover and an active Methodist, told a national conference of Protestant Sunday-school paper editors, "In the vast majority of cases where juveniles come into contact with the FBI, we find they have had very little contact with Sunday-school or church training."

A Senate subcommittee investigating

CLARIN FOLDING TABLET ARM CHAIR

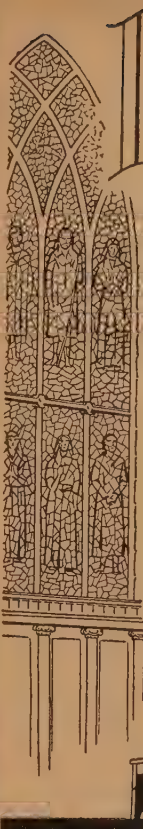
A CHAIR and a DESK in ONLY 3 INCHES

This versatile chair has found widespread use in sales conferences, training classes, auxiliary school rooms, examination rooms, cafeterias, meeting rooms or as extra chairs and writing surfaces in offices. The chair can also be used with the arm folded down out of the way. And, the amazing thing about this quality built chair is that it folds to a thickness of only 3"!

The only folding chair backed by a 10 YEAR GUARANTEE!

Write for complete information

CLARIN MANUFACTURING CO.
Dept 72, 4640 W. Harrison
Chicago 44, Ill.



Inspiration...

The *pipe* organ is best suited to reflect the varied moods of religious music. Thrillingly powerful, yet capable of the most subtle rendering, it has moved listeners for hundreds of years.

If your church is considering a new organ, we suggest you see and hear a Möller. You'll be surprised to learn you can obtain a true *custom-built* Möller pipe organ—for as little as $4475.*

**Slightly higher in the West.*

For information write today

M. P. MÖLLER
INCORPORATED
Renowned for Pipe Organs Since 1875
HAGERSTOWN, MARYLAND

RAISE MONEY EASILY and with Dignity

Correspondence Notes and Envelopes
EACH SHEET WITH A PHOTO OF YOUR CHURCH
a Year-Around Seller!

Quickly, easily sold for $1 per box of 24 sheets and 24 envelopes. ***Generous profits for your church group.*** No experience necessary. For samples and full information, just write:

SPALDING PUBLISHERS, Dept. A 754 E. 76th St., Chicago 19, Ill.

ONLY *Beltone*

HEARING GLASSES HIDE DEAFNESS

...as never before

Give Hearing in BOTH EARS and ALL These Features

- No receiver button in ear. No cord.
- No attachments behind ear. Nothing to hide.
- Hearing aid hidden inside glasses. Colorless tube carries sound to ear.
- Full range, full dimensional, higher fidelity hearing.

BELTONE HEARING AID CO., DEPT 4-377
2900 W. 36TH STREET, CHICAGO 32, ILL.

Rush me, without obligation, FREE Book descri all the exciting facts about Hearing with *BOTH* and advantages of Beltone Hearing Glasses.

Name_____

Address_____

Town_____ Zone____ State_____

What are you stopping here for?

The grass is never greener than the fairway Sunday morning! Then—suddenly the bells call out, "Stop—you're just in time . . ." Sheepishly—or gratefully—two souls hear . . . and heed. Coincidence? *Never in this world!*

For the story of how an electronic "miracle" can —inexpensively—bring the ministry of majestic carillon bell music to those *you* serve, write:

STROMBERG-CARLSON

A DIVISION OF GENERAL DYNAMICS CORP.
1751 University Ave. • Rochester 3, N. Y.

"There is nothing finer than a Stromberg-Carlson"

OLIVE PELL BIBLE

King James version condensed to one-fifth its size Old and New Testament. Not one word altered! Retaining the beautiful Elizabethan English of the original text. Each chapter and verse numbered. Name of the Book at the top of each page.

Unusually large, and clear type. Easy on the eyes, traveling.

So small a book that ladies carry it in their hand bags.

Beautifully bound, in stiff black leatheret with gilt title, at all book shops in U.S. or Crown Publishers, 419 Fourth Ave., New York.

Ideal gift for girl or boy, old or young.

ONLY $1.50

5TH LARGE PRINTING

Emily Post says: "'Condense means to reduce to extreme purity and strength; to intensify its beauty.' I know of no one more spiritually fitted to do this than Olive Pell, whom I have known all her life. This book should be in every home."

Sarah Blanding, President of Vassar College, says: "I always use the Olive Pell BIBLE when I lead our Chapel Service."

Rt. Rev. Horace Donegan, D.D., Bishop of the Episcopal Diocese of New York, says: "The Olive Pell BIBLE will be of valuable help to many."

also at BRENTANOS, 37 AVE. DE L'OPERA, **PARIS**
& BUMPUS LTD. 477 OXFORD ST. **LONDON**

delinquency said it "agrees with many churchmen . . . that the church should join with the social service organizations to attack the problem of juvenile delinquency on a united basis."

Among subcommittee suggestions: More weekday activities for youngsters; discussion groups within each church to guide adolescents through their worst problems; remedial classes for youngsters in trouble; greater concern by churchmen for delinquency legislation.

Methodists on the March!

Around the world, from Korea to Puerto Rico, the Belgian Congo to Hawaii, Methodism is chalking up new gains. Latest survey of the global front shows these high spots:

Korea—New Methodist churches are being organized at the rate of one a week. The big problem: finding ways to take care of the crowds. Total Korean Methodist constituency now is 121,000, a hike of almost 10 per cent in a year.

Belgian Congo—Methodist efforts in mass evangelism (conversion of entire families and communities) have carried Christianity to the villages of Batetela tribesmen.

Philippines—An intensive evangelism mission will be conducted by 12 U.S. Methodist leaders in August.

Hawaii—Nine mainland Methodist college students will help Hawaiian students build a youth camp near Honolulu this summer.

Puerto Rico—High in the mountains, Methodists are opening a new summer camp. And in Rio Piedras they plan a new University Church to serve the increasing number of University of Puerto Rico students interested in Protestantism.

Bolivia—The American Institut Methodist elementary and high scho in La Paz, has received the Bolivia government's highest decoration, th Order of the Condor of the Ande Bolivian and U.S. leaders also com mended the institute at a Conferen of Inter-American Schools Service i Washington.

Brazil—Sao Paulo has a new Metl odist Publishing House building named the Ellis Building in honor d the Rev. James E. Ellis, for years missionary in Sao Paulo and now wit the Methodist Board of Missions i New York.

Malaya—The Methodist Church i Singapore is starting to recruit Asia ministers to take over the work c European missionaries. The European are expected to leave after Malaya be comes independent Aug. 31. At presen 50 potential Asian ministers are train ing at Trinity College, Singapore Twenty more will enter in the fall.

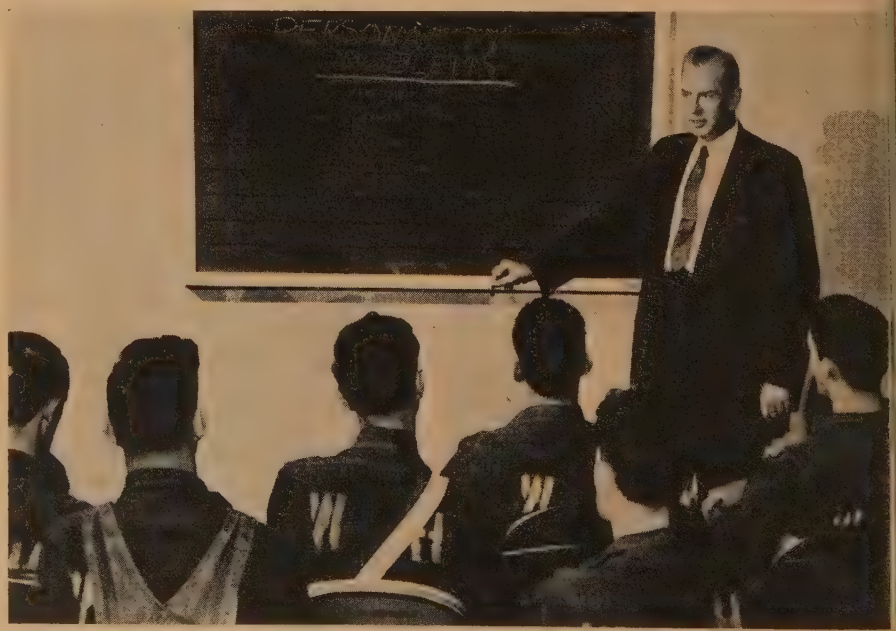
Salute Chaplains' Prison Work

Prison chaplains are winning th praise of Assistant Secretary of Labo J. Ernest Wilkins for their "vital" bu "unheralded and unsung" work i rehabilitating criminals.

Wilkins, a Methodist, says no on can be restored to society who "lack faith in his God."

Rehabilitation, he adds, must begi on the day the inmate enters a pen tentiary. He describes the chaplains work as being "to the eternal credit" of their faith and "the everlasting bene fit of our society."

Newark Annual Conference recently presented Wilkins with its Outstanding Christian Achievement Award. He is president of the Methodist Judicial Council, the church's supreme court



Workhouse prisoners in Minneapolis, Minn., study personality problems and "talk out" solutions at meetings held by Methodist pastor John B. Oman, Wesley Church.

INTEGRATION STIRS WIDE STUDY AND DEBATE

Racial integration is stirring widespread study and discussion in The Methodist Church today. Within the month, the complex problem took top priority at an annual conference, leadership meetings, a Southern human relations conference, a commission meeting, and Southern Presbyterian convention.

Nashville, Tenn.—Speakers at a Christian Faith and Human Relations Conference here voiced cautious optimism over the progress and future of race relations in the South. Co-sponsors —the Tennessee Council of Churches, Fellowship of Southern Churchmen, and 85 individual religious leaders—brought together 300 officials representing several denominations.

The sessions aimed at a constructive approach, but one newspaper, *The Nashville Banner,* was not impressed, particularly by Methodist educator Merimon Cuninggim, dean of Perkins School of Theology, Southern Methodist University. In an editorial, the paper scored a speech by the dean listing 13 "defenses" of Southern white churchgoers for dragging their feet on integration. "In his attack on the South," said the editorial, "this speaker offered the good citizen Southerner ample reason for anger and resentment. Certainly the young dean did not further the cause of desegregation. Many at the meeting showed a sense of moderation and good taste, and it is these people who in the end will decide whether or when the South will be integrated."

Birmingham, Ala.—In what many observers consider the strongest statement on racial issues from a major Southern church group, the 97th General Assembly of the Southern Presbyterian Church condemned discrimination in education, employment, religion, and politics. It warned members against joining the Ku Klux Klan and white citizens councils.

New York—In the first major pronouncement of a Methodist annual conference this year, New York delegates said they would be willing to accept a Negro bishop in 1960, when Bishop Frederick B. Newell retires.

Evanston, Ill.—Methodist officials began to plan fall hearings on the church's controversial jurisdictional system. Tape recordings of a recent "dry-run" hearing here will be studied to get ideas on the best procedure. Later, instructions will go to six hearing panels (10 to 12 members each) which will collect information on racial segregation and the jurisdictional setup at sessions in major cities.

Detroit, St. Louis, and Indianapolis—Interracial leadership conferences in these cities last month stressed:

The Methodist Church, because of its size, can lead national thought toward peaceful integration.

Church integration has lagged behind government, industry, and labor.

Too many church leaders "harp" on drinking, gambling, and other evils, but shy away from race issues.

Some interracial marriages will take place, but fear of it is greatly exaggerated.

Easing tension will be tough. Churches that want to integrate members ought to study the problem carefully, then work out gradual steps.

In Indiana, the conference recommended that Negro churches in the area be invited to join Methodism's three annual conferences there, if and when a church constitutional amendment on procedure is ratified. It also called for district "strategy committees" to work toward improved race relations.

In Missouri, leaders recommended a 24-member integration study commission (15 white members, nine Negroes) and called for a mixed ministerial alliance for Greater St. Louis.

Conference actions are not mandatory, but simply represent delegates' opinions. The goal: gear churchmen to the idea of ministering to all people.

Climax to 25 regional conferences (10 have been held) will come in 1959 with a National Methodist Conference on Human Relations. Still on the 1957 agenda are meetings in Austin, Tex.; Little Rock, Ark.; and Pittsburgh, Pa., under auspices of the Board of Social and Economic Relations, Chicago.

TV Religion for Small Fry

Methodists will help make the first national TV religious program for children. In co-operation with the National Council of Churches, the Methodist Television, Radio, and Film Commission, and the Board of Education have started work on part of a series. The first, *Off to Adventure,* had its premiere on WPIX, New York City. Aimed at fourth, fifth, and sixth graders, the first 13 shows deal with the 1957 Protestant Sunday-school theme—the American Indian.

Church Leads in Scouting

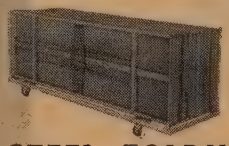
With 1,977 awards granted in '56, The Methodist Church has retained its lead over all other denominations in the number of Boy Scout and Explorer Protestant-church awards given out, latest figures reveal. During the year, 6,453 Boy Scouts and Explorers, a gain of 35 per cent over '55, received awards from Protestant churches.

The largest percentage gain was registered by the Evangelical and Reformed churches and the Congregational Christian churches, both with 56 per cent.

Direct Prices & Discounts to Churches, Schools, Clubs, Lodges and All Organizations

COMPLETE CATALOG ON REQUEST

TRUCKS FOR FOLDING TABLES

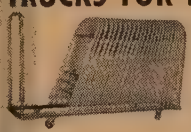


Monroe TS (transport - storage) Trucks make handling and storing of Folding Tables easy and quick. Combination offers.

STEEL FOLDING CHAIRS

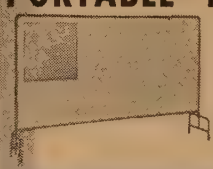
Monroe Steel Folding Chairs in attractive range of styles, sizes and prices. Excel in comfort, easy handling and durability. Also full line of non-folding chairs, desks and combinations for classroom, cafeteria and church school use.

TRUCKS FOR FOLDING CHAIRS



Monroe Folding Chair Trucks for moving, handling and storing chairs. Also table-and-chair trucks.

PORTABLE PARTITIONS



Monroe's new movable partitions change idle space into useful areas. Smooth Masonite panels, tubular steel frames. Swivel pedestals, casters or glides.

THE Monroe COMPANY
59 Church St. Colfax, Iowa

CHAUTAUQUA
NEW YORK

Enjoy 8 big weeks of America's finest entertainment. There's swimming, fishing, golf by the lake—PLUS operas, symphony orchestra, Columbus Boy's Choir, world's champion Barbershop Quartets, and many other feature entertainments.

Stay at The Cary Hotel, in a central location adjacent to the Amphitheatre. American plan. Elevator. Write for rates and general information folder.

J. L. Bussey, Manager
THE CARY HOTEL
Chautauqua, New York

Since 1889 LEADING DESIGNERS and CRAFTSMEN of
STAINED GLASS
CHURCH FURNISHINGS & BRONZE TABLETS
PAYNE-SPIERS STUDIOS
48-54 EAST 13th ST. • PATERSON 8, N. J.

MATURE YEARS

makes life an adventure for older adults

The attractive, stimulating magazine for *everyone* nearing or past the sixty mark! Each quarterly issue of MATURE YEARS brings 64 big pages of inspiration, information, and entertainment to help readers enjoy a fuller, richer, more purposeful life. Stories, personal interest features, articles on travel and hobbies, poetry, devotional helps, interpretations of the International Sunday School Lessons, spiritual counsel on personal problems . . . *all this and more* . . . in MATURE YEARS . . . for only $1.50 a year!

MAIL COUPON TODAY!

THE METHODIST PUBLISHING HOUSE

Please order from House serving you

Baltimore 3 — Chicago 11 — Cincinnati 2
Dallas 1 — Detroit 1 — Kansas City 6
Nashville 2 — New York 11 — Pittsburgh 30
Portland 5 — Richmond 16 — San Francisco 2

Please enter the following subscription to MATURE YEARS for only $1.50 a year:

Name _____
Street or RFD _____
City _____ ( ) State _____
Gift Card From _____ Payment Enclosed ____
Ordered by _____
Street or RFD _____
City _____ ( ) State _____

Endicott

CHURCH FURNITURE
fine craftsmanship . . . pulpits altars, communion sets

yours FREE!
SEE the new 28-page Endicott catalog—shows complete line of fine furniture, Cushion-Eze pews, and the new Add-a-Cushion . . . also plant and manufacturing facilities.

Send for your FREE CATALOG Today!

Cushion-Eze CHURCH PEWS
with patented, built-in foam cushioning

VINYLFOAM
add-a-CUSHION
designed to fit all types of church pews

Write Dept. T76
ENDICOTT CHURCH FURNITURE
Winona Lake • Indiana

McGuffey's Readers

After a long and costly search a complete set of the original 1879 McGuffey's Readers has finally been located, and reprints of these grand old readers have now been completed. Each reader is custom made from plates used in the 1879 revised edition . . . . same type and binding. You can now purchase exact copies of these famous readers at the following low prices:

1st Reader . . . $2.25 — 4th Reader . . . $3.25
2nd Reader . . . $2.50 — 5th Reader . . . $3.50
3rd Reader . . . $2.75 — 6th Reader . . . $3.75

We pay the postage on all orders!!!
OLD AUTHORS, Dept. TR-6, Rowan, Iowa

Let Skeptics Speak Up!

Clergymen serving college students now are being advised by a Methodist pastor to hold "skeptic hours" for those who have rejected religious ideas learned in childhood. The Rev. Cecil F. Ristow, pastor of University Methodist Temple, Seattle, Wash., told a national Methodist seminar on campus evangelism that when such doubters want to "challenge the assumptions of the preacher" they must be confident that he "will respect their dissent and welcome their questions."

The church's task, Ristow said, is to convince those who seek the meaning of existence that life has "glorious meaning, and the key to that meaning is found in Jesus Christ."

Dr. Paul Jacquith, director of the University Christian Missions, National Council of Churches, said the best campus evangelism may be through professors, housemothers, and others not ordinarily thought of as evangelists.

Church Brings First Doctor

The 1,100 inhabitants of Tangier Island, Va., have their first doctor since 1954—thanks, in large measure, to the efforts of a local Methodist pastor.

Dr. Mike Kato of Kobe, Japan, was brought to the small settlement by the Rev. Oscar J. Rishel, Tangier's Methodist pastor and community leader, and Edgar J. Fisher, Jr., director of the Virginia Council on Health and Medical Care.

The 33-year-old physician was greeted by the ringing of the Methodist church bell, followed by a reception at the church.

The island is so isolated that many residents have preserved Elizabethan traces in their speech. Their former physician, Dr. Charles F. Gladstone, retired three years ago.

Asian Christians Take Helm

The day of Western dominance in the Christian churches of East Asia is gone. Instead, Asian Christians are steering their own ship, independently and hopefully. They have organized a permanent 14-nation East Asia Christian Conference and are preparing to launch a massive campaign for converts among their people.

Western missionaries still are needed. But if they are to work there at all, they must "work in patterns of obedient service" with Asian leaders.

This is the gist of a report by a U.S. Methodist observer at the historic meeting of East Asian Christians at Prapat, Sumatra—the Rev. Eugene L. Smith, general secretary of the Board of Missions' Division of World Missions.

The World Council of Churches and International Missionary Council sponsored the meeting, largest Protestant gathering ever held in that part of the world.

In the chief action, Asians established the East Asia Christian Conference to function within the framework of the two sponsoring groups. Headquarters may be in Singapore although no definite place has been picked.

The conference's major assignment will be evangelism in a 14-country area from Pakistan to New Zealand. The conference also will conduct extensive study of resurgent Asian religions such as Buddhism and Hinduism.

Some observers had expected the first sweeping ecumenical move to be in Latin America, where cultural and other differences are less acute than in Asia or Africa. Asia led—probably because of the new independence of so many millions, Dr. Smith believes.

"The conference was, in a vivid sense, a product of that independence. It reflected at the same time both the excitement of this heady wine and the maturity of real freedom," he said.

Parents' Pact Not Binding

Premarital agreements which specify religious training for children are not binding, a Connecticut Superior Court judge has ruled in a case involving a Catholic father and a Methodist mother.

The suit was brought by an estranged couple. The husband sought a ruling that his children be reared as Catholics since his wife had promised before marriage to have them baptized and educated in the Roman Catholic faith.

Judge Charles H. House based his decision on a provision of the state constitution which declares: "No person shall by law be compelled to join or support, nor to be classed with or associated to, any congregation, church, or religious association."

Disagree on Nuclear Tests

Outstanding Christian and world leaders are joining the governments of several small nations in calling for an end to nuclear-weapons tests. They are hitting hardest at the reported danger in strontium-90, which some scientists fear may cause rotting of bone tissue, leukemia, or cancer.

Dr. Albert Schweitzer, famed medical missionary, sounded the keynote as he warned of peril to the health of present and future generations. National Council of Churches president Eugene Carson Blake said if the tests are not dangerous, "then let's test them [nuclear weapons] in the middle of the North Atlantic."

Dr. Linus Pauling, a Nobel Prize

hemist at the California Institute of Technology, said 10,000 persons have died or are dying of leukemia because of nuclear-test fallout. And, Dr. J. Garrott Allen, professor of surgery, University of Chicago, asserted that medical science has failed to find a workable treatment for excessive radiation.

Meanwhile, a worried Japanese government, caught between U.S. and Soviet tests, is considering taking its case against the bomb to the International Court of Justice.

But defenders of the tests are also having their say. Dr. Frank H. Shelton, chief atomic weapons scientist in the U.S. Defense Department, summed up the defenders' position when he reported that atomic testing can be continued another 50 years without serious danger.

New College in North Carolina

The new Methodist college at Fayetteville, N.C., will admit its first students within "two to three years," reports Terry Sanford, chairman of the trustees.

Already the school has $2 million in pledges and municipal commitments. The first buildings will house 600 dormitory students. In addition, 400 day students are expected.

Boycott Mars Graduation

A priest's order forbidding Catholic students to attend baccalaureate services in a Methodist church marred high-school graduation in Moundsville, W.Va., last month. Twenty-one students obeyed the order to boycott the service in Simpson Methodist Church.

The 21 were barred from commencement the following night by a 25-year-old policy requiring attendance at both events to receive diplomas.

The 21 received diplomas later in the principal's office. Among them was the valedictorian.

A church rule also forbids use of Roman Catholic churches for public-school graduations and baccalaureates. Priests accepting invitations to baccalaureate services in public places are instructed to give an address, rather than a sermon, because "a sermon is for the church."

"Guess who got a hole in one?"

Fight for Clean Newsstands

Charges of indecency and censorship are flying between churchmen, authors, publishers' groups, and civil liberties guardians in a fight over obscenity in magazines and other published material.

Representatives of more than 20 Protestant denominations have formed a Churchmen's Council for Decent Literature to carry on the nation-wide fight.

The Rev. Ralph A. Cannon, Methodist pastor of Spartanburg, S.C., and director of research, presented a study of obscenity on newsstands, which, he said, indicates a "sickness of soul" and reflects "a breakdown of moral values, a weakness in family and community life."

Glenn D. Everett, Washington newsman and Methodist layman, said that indecent publications have "increased enormously" in the last two years. And another Methodist, the Rev. Roger B. Burgess of the Board of Temperance, stressed the importance of arousing public opinion among church leaders.

In a related development, the American Civil Liberties Union charged the Roman Catholic National Organization for Decent Literature with using blacklists and boycotts to impose "censorship of what the American people may read."

The Union said it defended the NODL's right to express its views, but it charged the organization's actions deprived other Americans of an opportunity to read certain works.

Such famous names as Mrs. Franklin D. Roosevelt, Van Wyck Brooks, Marion Hargrove, Moss Hart, Arthur Miller, Upton Sinclair, and Mark Van Doren were among the 162 signers.

Two Schools Name Presidents

Two Methodist schools within the month named new presidents. The Rev. Webb B. Garrison is now at the helm of McKendree College, 129-year-old institution at Lebanon, Ill. Dr. Ernest C. Colwell will become president of Southern California School of Theology, Claremont, Calif., in September.

Garrison, staff member of the Board of Education, Nashville, succeeds Dr. Russell Grow. He has been a faculty member of Scarritt College and Vanderbilt Divinity School, Nashville.

Colwell currently is vice president and dean of faculties at Emory University. A former president of the University of Chicago, and former dean of the University of Chicago Divinity School, he joined Emory in 1951. In his new position he also will head "Associated Colleges of Claremont"—Pomona, Scripps, Mudd, and Claremont Men's colleges, and Claremont Graduate School.

"Sour godliness is the devil's religion"
— JOHN WESLEY

Not long ago, an internal-revenue agent stopped in a small Western town to see the local preacher, an old-time friend. At his request, the minister showed him the church. Then he asked what the revenuer thought of it.

"I'm disappointed," the tax man told him. "From the amount of money your parishioners list as donations, I thought the aisles would be laid with gold."

—Mrs. F. E. Kutzlie, *Prairie City, Iowa.*

When Bishop Paul E. Martin of the Arkansas-Louisiana Area was addressing his district superintendents on the importance of special offerings he was asked:

"What can we tell our pastors when they ask if we're going to press them for a particular offering?"

"Just tell them," the bishop advised, "that we're going into the cleaning and pressing business."

—Jeanne Mason, *Little Rock, Ark.*

A minister friend of ours never forgot the jittery couple he married. When the knot was tied, the groom asked:

"Is it kisstomary to cuss the bride?"

—Mrs. Frances N. Thomas, *Hagerstown, Md.*

A new minister drove out to call on a member of the church. Spying a young boy in the yard, he called out: "Son, is your mother home?"

"Yes, sir," replied the boy.

But the preacher's long knocking on the door went unanswered. "I thought you said your mother was home," he told the boy angrily.

"She is," retorted the lad. "But this ain't where I live."

—Mrs. Christine Parrish, *Scottsbluff, Neb.*

The church was crowded; the minister was new and nervous. Anxious to make an impression as a clear speaker he announced:

"You will please remain seated while we stand and sing the next hymn."

—Mrs. Margaret B. Potter, *Springfield, Mo.*

Send in your favorite church-related chuckle. If we print it, you'll receive $5. Sorry—no contributions can be returned.—Eds.

Sudbury

Manufacturers of Church Worship Aids exclusively for over a quarter of a century. . . Write for catalog and listing of local dealers desirous of serving you.

SUDBURY BRASS GOODS CO.

Dept. 12 55 Sudbury Street, Boston 14, Mass.

Pews, Pulpit & Chancel FURNITURE

EARLY DELIVERY

WRITE FOR FREE CATALOG

J. P. REDINGTON & CO.

DEPT. 2 SCRANTON 2, PA.

RENEWALS

If you subscribe to TOGETHER individually, your renewal date is shown at the right of the top line of your address label. (All Family subscriptions do not have renewal dates.) Month is shown first, then year. Example: "107" is October 1957.

Renewals should be forwarded through the local church office in advance of renewal date.

RATE—
$3.00 a year, $5.00 for two years.

YOU can raise $ MONEY $ with

RUBBER SCRUBBER

the SCOURING PAD of 1000 uses!

If you hate scouring, you'll love the new Rubber Scrubber. Ideal for benevolent and fraternal sales! Repeat sales GUARANTEED!

Write us for full particulars and your FREE SAMPLE

RUBBER SCRUBBER Corp. (Dept. 119)
WATERTOWN, NEW YORK

PULPIT & CHOIR GOWNS

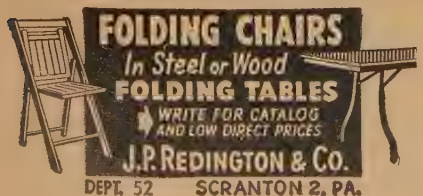
Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen

1837 *Marking 120 Years of Service to the Church and Clergy* 1957

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

PENNINGTON

Methodist College Preparatory School for Boys. Owned by the New Jersey Conference. College preparatory, general courses. Fully accredited: graduates in 89 colleges. Grades 7-12. All sports. Gym, pool. Guidance, developmental reading, crafts, shops, music. New dormitory. Moderate rate. Endowed. Established 1838. Write for catalog.
Ira S. Pimm, D.D., Box 45, Pennington, N. J.



NEWS DIGEST . . .

"SLAVE" AUCTION at Temple Methodist Church, San Francisco, netted young people money to go to summer camp. Youths auctioned their services to wash cars, windows, mow lawns, baby sit, iron, pull weeds.

AN EDUCATORS' POWWOW at Lake Junaluska, N.C. (June 28-30), will bring together 500 presidents and trustees of the nation's Protestant church-related colleges. Many Methodists will attend. Purpose: to find out the cause and cure of their biggest headaches.

U.S. ATTORNEY GENERAL Herbert Brownell, Jr., received an honorary degree of doctor of civil law and delivered the main speech at Dickinson College's (Methodist) 184th commencement.

FIRST MEETING of two Methodist ministers in Paducah, Ky., jarred them both—solidly. Their autos collided head on. Shaking hands, the Rev. Robert W. Lewis, 40, and the Rev. Eddie Cook Whitworth, 67, agreed to fix their own cars.

C. W. MILLER, a Methodist, is the first non-Presbyterian named board chairman of Presbyterian (U.S.A.) Trinity University, San Antonio, Tex.

DRUNKEN DRIVING campaign being waged by First Methodist Church, New Castle, Ind., brought forth this sign: "Two kinds of finishes for automobiles—lacquer and liquor."

SLICK PAPER weekly news sheet published by First Methodist Church, Tucson, Ariz., is believed to be the first by a local church beamed especially to men and women of the armed forces. It's called *Servicemen's Canteen.*

PREPARING FOR SHIFTS in population in metropolitan New York, Christ Church, Methodist, has kicked off a $1 million endowment fund. First gift of $750,000 was given equally by three businessmen.

OOPS, WRONG PEW! Arriving in Liberty, Mo., for a day in his honor, Bishop Eugene M. Frank was whisked by a police escort to St. James Catholic Church, seven blocks from the Methodist church. Police discovered the mistake and got the bishop to his right destination in time to join the processional.

BRICK BLOCKADE greeted members at the entrance of Providence Methodist Church (Easthampton, Mass.). To get in they paid $1 a brick, raised more than $500 for the church treasury.

MICHIGAN'S Sen. Charles E. Potter, a Methodist, has been cited by Goodwill Industries as "an outstanding champion of programs for handicapped people." He lost both of his legs in World War II.

CLASSIFIED ADS

75¢ per word. Minimum $10. Cash with order. CLOSING DATE FIVE WEEKS IN ADVANCE OF PUBLICATION. For use of "Box No. . . . , TOGETHER": add $1.00. Address: 740 N. Rush Street, Chicago 11. CASH MUST ACCOMPANY ALL ORDERS.

BIBLES REBOUND

C. E. HANSON, c/o Educational Bindery Co., 1126 S. Blvd., Evanston, Illinois.

BOOKS FOR SALE

ENCYCLOPEDIA AMERICANA, as new 30 volumes, 1954, $139.50. Baker Book House, Dept. TE, Grand Rapids 6, Michigan.

McGUFFEY'S READERS — ORIGINAL COPIES of this famous 1879 Edition. Complete, Primer through Sixth. Reasonable prices. Write: FAMOUS TEXTBOOKS, 102 West 12th, Cedar Falls, Iowa.

BOOKS WANTED

RELIGIOUS LIBRARIES PURCHASED. Send list or request details. Baker Book House, Dept. TG, Grand Rapids 6, Michigan.

HELP WANTED

EXPERIENCED SECRETARY for church office in Chicago suburb. Shorthand, typing and transcribing skills required. Box T-8, TOGETHER.

MINISTER OF MUSIC for creative and satisfying traveling situation. Must have well trained solo voice, ability to organize and direct volunteer choirs and to conduct choir clinics. Dedication, personality and adaptability important. Salary (nine months) $5000-$7000. Dr. Lawrence Lacour, Box 963, Des Moines, Iowa.

SECRETARY—competent, personable, dedicated, free to travel. Salary: $3500-$4000. Dr. and Mrs. Lawrence Lacour, Box 963, Des Moines, Iowa.

DIRECTOR OF CHRISTIAN EDUCATION for friendly, progressive church—membership 38—located outstanding, residential community near New York. Excellent opportunity. Write: Mr. John Mattis, Methodist Church, South Orange, New Jersey.

HOUSEPARENTS—married couples—well educated, mature to serve as houseparents in Methodist Home for Children, Philadelphia 31, Pa. Husband to be employed elsewhere. Full maintenance for both, salary for wife. References. Interview.

A SECRETARY in the office of the President of Union College, Barbourville, Kentucky. Must be a college graduate, a very able stenographer, and a good receptionist. Permanent position. Salary $300 per month. Living costs on the campus $55 per month.

OLD GOLD AND JEWELRY

HIGHEST CASH PAID FOR OLD GOLD. Broken Jewelry, Gold Teeth, Watches, Diamonds, Silverware, Spectacles. FREE Information. ROSE REFINERS, Heyworth Bldg., Chicago 2.

POSITION WANTED

MINISTER OF MUSIC AVAILABLE. Graduate of Westminster Choir College. Excellent references. Box T-9, TOGETHER.

TOURS

WESLEY REFORMATION SEMINAR. Points of interest in England made prominent by Wesley and others. Directed by professors. Academic credit. Aug. 6-22. Budget priced $685. Time payments. Also Holy Land Tours. Box 3-TL Bible Lands Tours, Wilmore, Ky.

VACATION

THE CHELTENHAM—Ocean Grove, New Jersey. Rooms—Running Water—Moderate Rates. Near Auditorium and Ocean.

MOVING?

Please notify TOGETHER 5 weeks in advance. Each month thousands of Methodist families move to new homes. TOGETHER is happy to serve you by changing your address, and equally unhappy when your copies are delayed. Send both old and new addresses, including address label from current issue, if possible. Copies mailed to your old address will not be delivered by the Post Office unless you pay extra postage. Duplicate copies cannot be sent. Mail to

TOGETHER Business Office
740 Rush St., Chicago 11, Illinois

LETTERS continued from pg. 6

No conscientious Methodist can feel comfortable over this extraordinary powwow in TOGETHER. But what can we do about the condition of which it speaks?

Three things are obvious.

First, there are still other Mary Millers in the church who need to know much more about Methodism. This kind of foggy thinking about social drinking can only mean that such members need help. Whether the faulty reasoning is the result of the church's failure to teach and preach the truth, or whether it demonstrates weaknesses that are being successfully preyed upon by liquor propaganda are points that need our special consideration.

Although there are honest differences of opinion as to the propriety of TOGETHER's discussion, there can be no question about the fact that preachers, teachers, boards, and Methodists generally must intensify wholesome efforts to redeem persons from the tragedy of social drinking. Beyond good preaching and sound teaching, there must be set up in every congregation opportunities for understanding problems, meeting needs of people, and expressional activities that will project Christian convictions into the transformation of community life.

Second, it ought to be clear to every Methodist that social drinking is an evil that cannot be compared with any other practice about which Methodists may have had a change of mind. Let us never concede or believe that the drinking of alcoholic beverages can be in any way equated with "those worldly amusements" with which we are still all too persistently plagued.

Scientists are agreed that alcoholic beverages contaminate the human blood stream so as to drug the brain centers where judgments are formed and where inhibitions safeguard character. Drinking incapacitates individuals for creative consideration of problems, maintenance of higher Christian standards, and ability to function as balanced personalities. Drinking degrades persons and society. It defeats the higher possibilities of individuals in the social order and in human relationships generally.

The uses of beveraged alcohol have been so consistently harmful to persons and society that the practice of social drinking is contrary to all that Methodists seek to accomplish in the development of character and the promotion of the common good. The purchase or consumption of alcoholic beverages supports and endorses the use of a product that has already presented America with some of its most pitiable problems. It is unthinkable that good Methodists, by condoning the practice of social drinking, should thus contribute directly to the debasement of human personality rather than to its betterment. Every purchase of alcoholic beverages is a promotion of the liquor traffic which has for the past several hundred years been a chief enemy of the church. Every social drink is an example set for others who may fall victim to drinking perils.

There is a third benefit that can be derived from TOGETHER's April Powwow. The time has come for every pastor and church to find methods of good teaching that will lead our people to definite commitments for total abstinence. No Methodist ought to remain on the fence, subject to the temptations that are constantly crashing into our homes through purchased propaganda. The alcoholic-beverage industry is at war with the church. Probably no other issue facing us involves to so great an extent a well-planned, well-lubricated program of pressure directly challenging the position of the church and the beliefs of her members.

In every church, pastors and people can select one of many tested procedures for strengthening our people against the insidious attacks. *The Discipline* provides for a local church Committee on Temperance or a Commission on Christian Social Relations. Our current "Quadrennial Emphasis on the Local Church" includes a handbook on the *Social Concerns*, outlining specific steps for action. In every annual conference there are Boards of Temperance, every district has a district director of temperance. They with the General Board are ready to provide new audio-visual materials and printed tools for a creative temperance advance. A *Blueprint for Temperance Action* is available, detailing more than 100 specific education and action projects for the local church.

Here is a clear challenge for further action. It is not enough for us simply to preach and teach. To rest back on recreational programs is insufficient. We must roll up our sleeves and fight. Fight for the very life of our children. Fight for the enforcement of good laws to protect people from further hurt.

We must fight as never before for legislation to restrain the beveraged-alcohol traffic from advertising its products over television and radio, and, through other media, reaching the home life of the American people. Such a successful fight can be continued only by the fearless co-operation of ministers, church members, and concerned citizens. It can be based only on sound educational principles. This could be Methodism's best answer to its Mary Millers. Such an offensive for righteousness could inspire other denominations to join ranks in a courageous defense of the right of human beings to enjoy the alcohol-free way of life.

E. MERRIS BRADY, *pastor, Kansas City, Kan.:* In response to the article by Lester Keyser saying that the church must not relax its stand I can only reply with a resounding "Amen!"

FRANKLIN P. FRYE, *pastor, Everett, Mass.:* As for Mrs. Miller's question as to how she can avoid being a hypocrite, the obvious answer is that she can transfer her church membership to a denomination not sharing our convictions.

MRS. DANIEL M. HOLLINGER, *Celina, Ohio:* How I wish I could have Mrs. Miller

They're NEW! SELL Graceline NAPKINS

You, your women's society, or any church group will earn easy, extra money *fast* when you show this beautiful new assortment of colorful table napkins—each with a well-known "grace" prayer. Wrapped in cellophane, 50 per pkg. *Wonderful repeat item!*

Easy to handle—Easy to sell!

Send for FREE samples TODAY . . . and get started on your own profitable business.

The Grace Line Co. 801 LaSalle Av.—TO-67 Minneapolis 2, Minnesota

Please send me FREE SAMPLES of new *Graceline* napkins and complete money-making details.

NAME_____

ADDRESS_____

CITY_____ ZONE____ STATE_____

Your Standard of Excellence since 1912

CHOIR ROBES

Your choir will look its best, sing its best, in our robes of colorful and long-wearing fabrics, custom-tailored for the perfect fit.

PULPIT ROBES — made the quality way to keep their "Sunday" look for years.

Write for Catalog F-2

BENTLEY & SIMON, Inc.
7 West 36 St., New York 18, N. Y.

QUICKLY FOLD OR UNFOLD FOR CHANGING ROOM USES

Mitchell FOLD-O-LEG tables

TOPS OF MASONITE PRESDWOOD • FIR & BIRCH PLYWOOD • LINOLEUM • PLASTICS

MAXIMUM SEATING MINIMUM STORAGE

STRONG, RIGID TUBULAR STEEL LEGS

Send for folder with complete specifications.
MITCHELL MANUFACTURING CO.
2748 S. 34th St., Milwaukee 46, Wis., Dept. C

MAKE MONEY with GRIP-NEAT HANGER COVERS

THEY SELL LIKE MAGIC!

of soft, foamy Polyurethane in exquisite pastel colors. Grip-Neat makes wire hangers useful and glamorous. Non-Slip! Non-Rust! Non-Crease!

FREE SAMPLE

write to Rubber Scrubber Corp.
Dept. 403 WATERTOWN, N. Y.

Let's Get Acquainted

WHEN **Polly Mudge Holmes** sent us her manuscript of *Take the Baby Camping, Too,* we were excited. Countless articles have been written on the how, when, where, and why of camping, but here's one that adds a new *who* dimension—the small fry. Polly, wife of the **Rev. Robert M. Holmes,** pastor of the Caputa Community Church and Canyon Lake Methodist Church in Rapid City, S.D., included a lively set of photos, too. We singled out a special one to show you here. While Mom and the kids were having a whale of a time, it seems, Pop was—well, just look at the picture and see. Mrs. Holmes had her own caption for this scene which gave our staff a chuckle: "Our country is blessed with a network of fine highways." It all goes to show (the men on our staff say) who does the real work on a camping vacation.

●

One of the big problems for any Christian is how to put his religion into day-by-day practice. Now a preacher-educator-writer, **Dr. C. Milo Connick,** chairman of Whittier College's department of religion, tells you in *Sermon on the Mount Put to Work* (page 46) how one group of laymen has solved this problem. Their experience filled their lives with so much new meaning that they distributed 4,500 copies of a booklet, telling of what they had learned, to members of their church. And, during Lent, the entire church tried the same experiment in genuine Christian living.

●

It always gives us a warm feeling to read—and write—about Scouts. And we enjoy a special glow when a boy or girl in a Methodist-sponsored troop wins one of Scouting's significant honors—above all, the God and Country Award. We're confident you'll share our feeling when you turn to page 2 for a close-up of the award-presentation ceremony at Atlanta's Peachtree Road Methodist Church. That church now has seen some two dozen boys become Eagle Scouts and a dozen win their God and Country Awards. And, as proof of its interest in the work, the church has provided a Boy Scout hut—at a cost of $17,500. . . . And we hope, too, that you read the speech millions never forgot, **Russell H. Conwell's** inspiring *Acres of Diamonds* on page 43. We're indebted to Harper and Bros. for permission to reprint this Reader's Choice.

OUR CAMERA CLIQUE

Credits are separated from left to right by comma; top to bottom by dashes; bot., bottom; cen., center; exc., except; lf., left; rt., right.

1—Ivan Dimitri for Universal CIT • 2—Kenneth Rogers • 3—Scandinavian Airlines System • 11—Randall Studio • 13—United Press • 16-18—Polly and Robert Holmes • 19—Jim Weaver • 20-22—George Pickow, Three Lions, Inc. • 26—NBC—Southern Methodist Univ. • 27—U.S. Air Force—Duke Univ. • 28 Duane Valentry • 29—Chicago Historical Society • 30—Methodist Information • 31—Methodist Prints, Hirshon Studios • 34, 38, and 42—Thomas L. Williams • 35—Herbert Evison, U.S. Dept. of the Interior—Thomas L. Williams • 36—Virginia Cavalcade; Virginia State Library—Thomas L. Williams; cen., Three Lions, Inc. • 37—Bot., Virginia Cavalcade; rt., Thomas L. Williams • 39—Camera Clix • 40—Shostal—Three Lions, Inc. • 41—Three Lions, Inc., exc. top rt., Thomas L. Williams • 43—Temple Univ. • 50—Japan International Christian University Foundation • 54—Top, Blackstone Studios • 55—H. Armstrong Roberts • 60—Jay Sharp • 61—Ewing Galloway • 64—Wide World Photos, Inc. • 74—Polly Holmes • 75 Arizona Highways exc. cen., Ruth Felce • 76—Arizona Highways.

as a friend. Her comments are well ex pressed, honest, and sincere—qualiti I admire. As a fellow Methodist I woul welcome her and those like her becaus (thank goodness) it is not my duty judge anyone. I also feel sure that Jesu would welcome her into the fellowsh of Christians. The Methodist Churc should not desire to change her way thinking, but instead, it should allo God to do it.

WILMER T. KENNEDY, *pastor, Big Sand Mont.:* All those desiring to becom members of The Methodist Churc should be taught the ideals and prin ciples, and this includes those concern ing liquor. In the *Discipline* paragrap 969, section D, states: "Any membe persisting in the use of intoxicatin liquor after private reproof and admoni tion by the pastor or church Lay Leade may be tried, for expulsion."

WESLEY M. FRANK, *pastor, Ruthve Iowa:* I am wondering whether yo know about the general rules of ou church which forbid drinking except fo medical purposes (see 1956 *Disciplin* and all other *Disciplines*). The Genera Conference is not permitted to chang the general rules (9:4). It is therefor our rules which cannot be changed an more than our general system of epis copacy, and therefore not debatable.

General Conference Resolutions (202 —1956 *Discipline*) gives plainly a stron reaffirmation of our position on tota abstinence.

CICERO B. FIELDER, *Greenville, Tex* There are not two sides to be considere by God-fearing people—there is bu one side for us to consider and wit every power we have we should figh the thing that curses more homes i America today than any other—to figh it should be our concern.

MRS. EDNA C. NEUREUTHER, *East Concord N.Y.:* I cannot conclude my letter with out praising the views of Lester Keyser physician, surgeon, and lay leader, his excellent statistics, and facts on why The Methodist Church must not rela its stand. He even knows why people drink, which is more than some drink ing people know. I'm sure that after Mrs. Miller reads Dr. Keyser's views she will have the answer to her ques tion.

ANSWERS TO PUZZLES, PAGES 62-63

Picture: Fish standing on cattail, car in mouth of duck, cat swimming, frog with tail, and lightning flashing through sun.

Bible Quiz: 1. poor 2. loved 3. heavens 4. joyful 5. hope 6. peace 7. gods 8. thanks.

Hobby Alley

Rockhounds and Pebble Puppies

For an all-family thrill take Mom, Sis, and Junior out rock collecting. The hills around you hold nature's treasure!

Azurite, found in America's Southwest, Africa, and Europe, was used to make blue paint for 16th-century artists. Today azurite crystals are a prize find.

WANT A HOBBY you and your mily can begin in your back yard and ke anywhere on earth? Try rock col-cting!

Chances are that before long you'll e decorating your home with colorful ecimens like those pictured on these ges. More than 1 million Americans e already doing it.

As rockhounds, your family will pic-c under the summer sun and thrill to ountain climbing. This *is* an amazing rth! As your youngsters learn that, rough rock-collecting expeditions, ge-graphy and science will become not hool studies but fun.

You'll make new friends, too. There w are 300 rockhound clubs across the untry—90 in California alone. En-urage the juniors in your family to rite to other "pebble puppies" listed TOGETHER's hobby directory.

Barbara Blood of Bremerton, Wash., d her family were introduced to rock llecting by Dr. James E. Milligan. hen a district superintendent, Dr. Mil-gan now is associate pastor at the Uni-rsity Temple, a Methodist church, in eattle.

For Mrs. Blood, her hobby has hanged and enriched her way of living. I do not know of any hobby in which see more healthy, happy people," she ys, "unless it is gardening—and often ese two hobbies are found in the same ousehold."

Wherever you live, you'll find inter-sting items for your collection. In Mis-uri it may be the pyrites—fool's gold—nd lead. From Florida to Wyoming ou can find fossils—maybe even a dino-ur track! New Englanders take pride native garnet and labradorite. An Ar-ansas woman discovered the largest iamond ever found in North America.

You don't have to hunt for all your ecimens, either. In many parts of the ountry, particularly the West, roadside ck shops do a thriving business. You an buy anything from a 10¢ specimen o an expensive collection.

To begin serious collecting you should ead a good book or two. *How to Know*

Reg Felce, California collector, uses diamond saws and special gem-polishing machines to prepare his rock specimens for formal display. His wife rockhounds, too.

Wulfenite, rare butterscotch-colored crystals, were named for an Austrian Jesuit priest who was an eager rockhound 200 years ago. The hobby is popular in Europe.

the Minerals and Rocks, by Richard M. Pearl (New American Library, 50¢) is a new paperback guide packed with good tips for a beginner. For instance:

"A mineral collector does not require elaborate equipment, but he may make or buy as much as he needs for certain purposes. The one essential in the field is a prospector's hammer, with either a pick or a chisel opposite the hammer head.

"A sledge hammer, light or heavy, will sometimes be worth taking along, especially if it does not need to be carried far. A separate cold chisel is also useful for wedging rocks apart or freeing crystals from crevices . . .

"Minerals, and especially crystals, should be well wrapped in cotton or tissue paper and newspaper, together with a label giving adequate information as to locality and identity, if known. Adhesive tape can be used to attach a temporary label or identifying number. Specimens should then be carried in a cloth, canvas, or leather knapsack . . ."

It's a good idea, too, to follow the suggestions of other rockhounds in choosing locations for your collecting. This will save you time.

As you progress, you'll discover ingenious ways to display your collection. A Denver attorney uses an old china cabinet, which he lights with concealed strings of Christmas tree bulbs. Later, too, you may want to collect, cut, and polish your gems—as Reg Felce does in Pasadena, Calif. This is known as 'lapidary' in rockhound circles. His equipment includes saws for cutting (a diamond saw blade may cost from $8 to $25), and sphere machines for shaping.

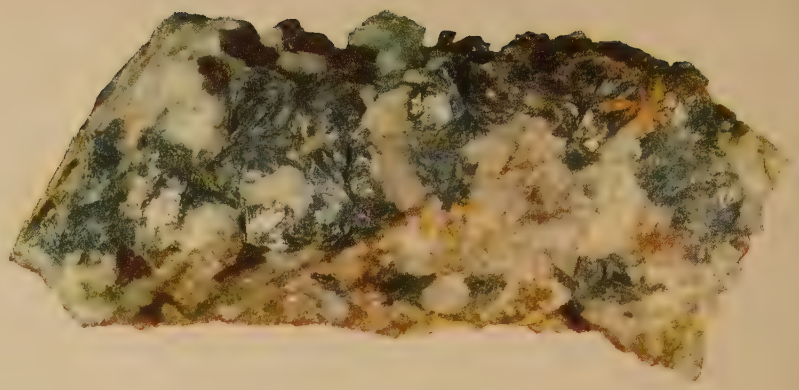
Other rockhounds save on display space with micro-mount collections. These are tiny specimens, mounted in boxes one-inch square. They're viewed through a magnifying glass or microscope.

Another angle involves chemistry: "growing" your own beautiful crystals. It actually is simpler than growing tomatoes!

Get a solution containing a chemical salt—potassium alum, sodium chloride, or copper sulphate. Put a small rock or crystal in the pan, then cover the container so it's airtight. Keep temperature constant; let nature take its course.

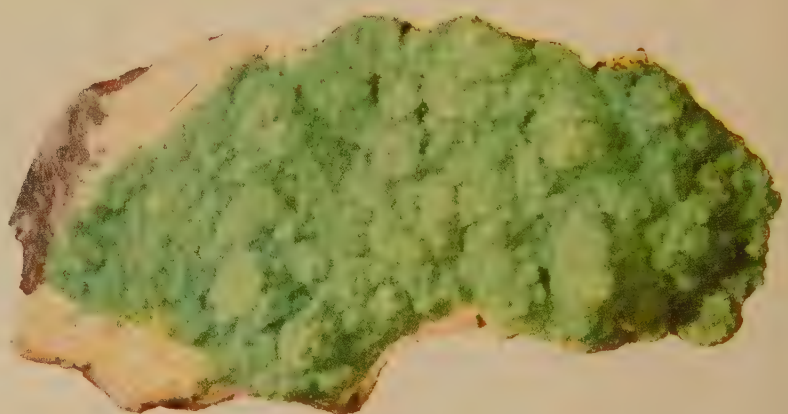
As the solution slowly dissolves, the chemical salts will build up around the seed crystal. You can make blue, yellow, or red deposits, depending on the solution used.

In all, rock collecting has as many facets as the stones you'll collect. There is always more to learn. And who knows? You may be lucky — like the janitor who turned up a $125,000 uranium deposit while rockhounding in California.

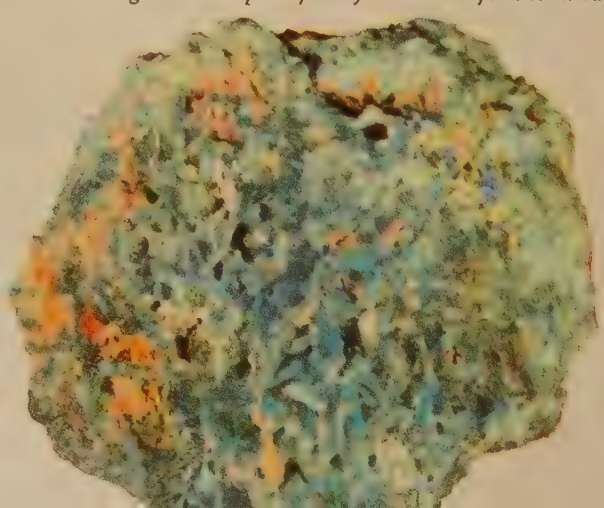


Molybdenite, called "Molly" by miners, underlies New York City. A mountain 11,300 feet high in Colorado is the world's largest known deposit. Collectors also find specimens in some of the Eastern states, where molybdenite is fairly common.

Chalcopyrite, a form of "fool's gold," is often mistaken for gold nuggets by novices. But some deposits have valuable traces of gold and copper. It's found in many parts of the United States and is also common in Spain, England, and Canada.



Dioptase: one of many mineral beauties hidden in the earth. Finding them deepens family reverence for the miracles of our universe.



Besides specimens such as caledonite, left, collectors often find fossils dating back to dinosaur days, arrowheads, pottery, and frontier relics.

San Francisco Area NEWS of Your Church in Action

Bishop Donald H. Tippett
83 McAllister Street, San Francisco 2, Calif.

Editor: Winston H. Taylor
83 McAllister Street, San Francisco 2, Calif.

Six Building Projects

Recent developments in San Francisco Area building projects include the following:

• The Japanese congregation at Loomis, recently renamed First Methodist Church, burned the mortgage on its educational unit. The $24,000 building was completed three years ago.

• The new chapel, kitchen and two classrooms at San Gabriel Valley Church, El Monte, were dedicated in April. Total cost was $16,500. The service also included erection of a monument to the memory of Mrs. Minnie Sophia Sage Yokai, for her devotion to Christian work.

• Construction was started April 21 on the new sanctuary, classrooms, office and kitchen for the Spokane Japanese Church. Now known as Grant Street Church, the name will be changed when the congregation moves to the new location. A parsonage will be built adjacent to the church.

• The Henry Dolphin Memorial Hall, added to the 77-year-old Taylorsville Church, was dedicated May 19 by Bishop Tippett. The social hall was dedicated to the youth of the community in memory of the son of a Sunday school teacher, Mrs. Donna Dolphin. Construction over the past two years has cost $5,000, and labor and much material were donated.

• One of the newest congregations, St. Paul's of Vacaville, has purchased a 3½-acre site adjacent to the community's high school and civic center cite. A house on the property is the parsonage for the Rev. A. L. Baker, 84, and a shop building has been converted to a chapel. The congregation was organized in December.

• Now in its new sanctuary, and with increased attendance, Fellowship Church, Vallejo, plans to raze its old building for a parking area. Approximately 150 attended the Easter service, the first held in the building.

Provisional Conference Sets Agenda

An emphasis on maintaining the warm fellowship that characterizes sessions of Pacific Japanese Provisional Conference has been promised for the meeting June 18-24 at West Los Angeles Church. Numerous tea and coffee breaks, tours, and informal gatherings have been scheduled.

Meetings will begin Tuesday in the new church, which was not in use until late May, with committee sessions and preliminary discussion of reports occupying the members through Thursday. Evening programs have been planned by both Issei and Nisei laymen and by young adults.

Guest speaker Wednesday morning will be the Rev. Donald H. Baldwin, executive secretary of the California-Nevada Conference Board of Evangelism, which works also with the Japanese Conference board. Thursday morning will include a memorial service for the Rev. S. Kuwano and the Rev. K. Imai.

Official conference program will begin at 9 a.m. Friday, with communion service conducted by Bishop Tippett. Committee reports will be made Friday and Saturday.

Bishop Tippett will preach Sunday morning and conduct the ordination service. Appointments will be read Sunday afternoon. An MYF and young adult mass meeting is set for Sunday evening, and district meetings and closing worship for Monday morning.

• Thirty Issei members of six churches were given awards at the April 28, Bay Area Issei district conference in Berkeley, in recognition of their more than 50 years of Christian stewardship since baptism.

• Arrangements enabling the Issei division of Epworth Church, Portland, to become self-supporting July 1, were announced by the Rev. Yasuharu Osuga. The church also has received a memorial endowment fund from Mr. and Mrs. M. Yasui.

Protest Pays Off

An investigation apparently launched by statements in the newsletter of Crescent City Community Methodist Church has resulted in two convictions and the resignation of a public official.

The Rev. Don Chase's newsletter, following consultations in the church, stated: "For a good many months, there has been in operation within two miles of Crescent City a place of prostitution. . . . But local county law enforcement authorities cannot find any evidence. . . . Are the chief law enforcement officers of the county interested? Apparently not. . . . Do you care about this? Do something."

The case was handled by a special state prosecutor, and two persons were convicted in April of conspiracy to commit the crime of keeping a house of ill fame.

The jury deadlocked over the same charge and one of bribery against the Del Norte County sheriff, who later resigned. The charges against him were dropped.

Men of Taylorsville Church add the last touches to new Henry Dolphin Memorial Hall.

Name School Leaders

Pastors' schools again will feature activities on the College of the Pacific campus during August.

The California-Nevada Conference school, Aug. 19-23, will be in the charge of the Rev. Myron Herrell, Burlingame, dean, and the Rev. Gilbert Vieira, Geneva Avenue Church, San Francisco, registrar.

Program leaders announced so far include the Rev. Wilbur Choy, St. Mark's, Stockton, recreation; the Rev. Ralph Fellersen of Ukiah and the Rev. Arthur

Thurman of Reno, chapel services; the Rev. Fredric H. Busher of Calvary, San Francisco, the Rev. Virgil Jackson of Sebastopol, and the Rev. Ralph Conrad of Parkwood, South San Francisco, daily chairmen; the Rev. Carl Walker of Redwood Empire District, the Rev. Robert N. Boswell, Board of Education executive secretary, and the Rev. Paul Kurtz of First Church, Santa Cruz, idea exchange.

The third Western Jurisdiction summer school for approved supply pastors will be July 24-Aug. 20, with the Rev. Frank A. Lindhorst of the college as dean.

'Ark' Heralds Change

The Rev. Wendell Kramer, associate pastor at Centenary Church, Modesto, recently returned from shepherding a "Noah's ark" of cows, goats and pigs provided by California-Nevada Conference for Tom Harris at our mission in Sarawak. He has written this report of his experiences:

"The livestock, sent by the conference to Nanga Mujong, proved to be a unique and effective act of evangelism. How can livestock bring about such an effect? Evidences of its potential dynamic were evidenced long before the shipment reached Sarawak. A normal reaction from countless business men, seamen and others who saw the stock being shipped was 'That's the greatest piece of churchmanship of which I have ever heard.' The statement often come from unchurched persons.

"But that was only a forerunner of what was to come. Probably no single act of the church has received so universal a welcome in Sarawak as has this shipment. This speaks both for the native Iban and for the British officials. Day after day the long, sleek dugout canoes of the natives came sliding in to Nanga Mujong, their occupants interested in seeing these new animals. Never had the interior Iban seen a cow nor tasted milk of any kind except their mother's milk.

"To them it is a symbol of a wholly new way of life. It spells health for their children, foretells a new economy for all their people, but more important, helps them see that the God-religion of the Christians, ruled by love, has something lacking in their time-worn worship of the rice-spirit, in which magic, taboo and fear are dominant.

"All of the top officials of Sarawak seemed to have their calendars cleared for trips to see the cattle. The U. S. agricultural attache flew in from Singapore.

"Under the fine direction of Tom Harris, over 200 miles back in the jungle of Sarawak, these livestock continue to speak their testimony in behalf of a loving Father who seeks to make all men of the world to be brothers."

Mr. Kramer also paid tribute to Heifer Project, Inc., and to Methodist Committee for Overseas Relief for making the project successful. Dr. Gaither Warfield of MCOR called it "the most difficult and most expensive" effort of its kind in which his office has yet worked.

Colorful Career Unfolds in Tribute

A half century of married life and 55 years of a varied and productive ministry provided the material for a unique tribute to the Rev. and Mrs. Leon L. Loofbourow of Good Shepherd Church, Richmond.

Some 2,000 friends gathered in Richmond Civic Auditorium, May 5, and contributed approximately $4,000 to help repay the $8,000 loaned by the Loofbourows when Good Shepherd was launched. The gifts were placed on giant scales to more than balance the couple's 320 pounds and to prove they are "worth their weight in gold."

The meeting attracted persons of all races, from the three major faiths, industry and government.

The unusual story was unfolded by TV's Ralph Edwards in a "This Is Your Life" program. Edwards, who attended St. Stephen's Church, Oakland, in his youth, also gave personal testimony as to the church's meaning.

Leon Loofbourow was born in 1877 in Salt Lake City, and graduated from Stanford University in 1902 a Phi Beta Kappa. Licensed to preach in 1900, he went to Boston University School of Theology to earn his S.T.B. and M.A. in 1906 and while there he met Anna Hart, a Boston schoolteacher.

He returned to California shortly after the 1906 earthquake and assumed the task of rebuilding badly damaged Eighth Avenue Church, Oakland. He proposed by mail and Anna came west. They were married April 30, 1907, at 4 p.m. in Nevada City, Calif. Both children were born at the Eighth Avenue parsonage.

Son Robert is an engineer in Minneapolis and attended the program with his family. Their daughter, Mrs. Elizabeth Hill, resides in England.

Dr. Loofbourow, who came into full membership in California Conference in 1907, has served 55 years under appointment, a modern record. Service at College Park and Petaluma preceded a missionary call to First Church, Honolulu.

In 1925 he became superintendent of the church's largest district, the former Redwood-Shasta, stretching from San Francisco to the Oregon border and across the top of California. He worked to strengthen the church among the Indians, and has recorded and published much Indian lore.

The Loofbourows moved to First Modesto, then back to the mission field at Union Church, Balboa, Panama.

Later he was called on to be administrator of the Conference Claimants Endowment Board.

He wrote the 100-year history of Methodism in California, the highly readable *In Search of God's Gold,* published in 1950. He was granted an honorary Doctor of Divinity by College of the Pacific.

In 1949, one year before official retirement, the minister was appointed to First Church, Richmond. He also launched the congregation which became Good Shepherd. Completed in 1954, this unusual structure of Swiss architecture was the 20th California church in whose building Dr. Loofbourow had led. Others included Burlingame, First-Modesto, Woodland, Ukiah, Eureka, Fortuna.

"If I had 10 lives," said the honoree, "I'd like to live eight in the ministry, one as a naturalist and one as the village cut- up."

Tribute to Teacher

Guy H. Jaggard of First Church, Bakersfield, was honored at a dinner given by California Teachers' Association upon his retirement after 50 years in the teaching profession.

Mr. Jaggard is chairman of the church's commission on education, has been teacher of the Eudokian Class for over 20 years and is Conference lay member.

The fate of the Rev. and Mrs. Leon L. Loofbourow is weighed in the balance while emcee Ralph Edwards shakes hands with the Rev. Fredric H. Busher (right), pastor.

Two Methodist Authors

Two books, one of them an award winner, and a WSCS program series have come recently from the pens of California Methodists.

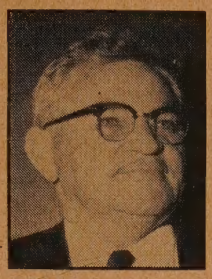
Mrs. Beatrice Natham, member of the official board at Albany Church, was awarded a silver star by the Commonwealth Club of California for one of the best six books of 1956 written by a Californian. *Tales of a Teacher* was based on Mrs. Nathan's experiences as a schoolteacher in Northern California mountain towns.

Blood on the Rising Sun by Adalia Marquez of Fellowship Church, Vallejo, tells her experiences in World War II in the Philippine Islands. With an introduction by Gen. Carlos Romulo, it was published in April by Boris de Tanko of New York. The author is pianist at Fellowship Church, the sister of the Rev. Florenzio Marquez, pastor, and daughter of the first Filipino Methodist minister.

Mrs. Howard Stickland, wife of the pastor at Kingsburg, wrote the October worship program material in the annual WSCS program book. The study, on *Our Home Missions Centers and Race,* is Mrs. Stickland's third book.

LAY LEADERS

A Personal Religion



Mr. Pettit

A judge who has been an educator and a labor relations expert and now is a businessman and farmer completes this year's roster of California-Nevada district lay leaders. He is Clare N. Pettit, 58, of Parlier, serving Fresno District.

Judge Pettit is a graduate of Occidental College and has a Doctor of Education degree from Columbia University Teachers College. He played football and earned Phi Beta Kappa and other honors. Now he serves as judge of the Parlier Judicial District and is in the real estate and insurance business. He and Mrs. Pettit have one son, who expects to enter military service soon.

In his first year as district lay leader, Pettit has as associates, Dr. McKee Fisk of Fresno, Stephen Eggleston of Visalia, Grant Ericksen of Kingsburg, Wesley Rumbolz of Delano and Walter Heisey of Bakersfield.

His statement to laymen says: "Christianity is a personal religion, having to do with personal relationships between individuals and the Lord. Christ himself set the pattern when, during his stay here on earth, his enduring work was built upon a small number of individuals with whom he dealt in terms of the needs and capacities of each.

"It is therefore the job of the men of Methodism to plan programs, patterns of organization and services in such manner that individuals are inspired and led into Christian growth and dedicated stewardship for the Lord and his work.

"If individual Methodist Christians grow into an increasing love for and knowledge of the Lord and an overwhelming desire to place him first in all things, the work of the Lord cannot and will not fail."

Urge More Leadership

A call for the ministry to lead the church in exerting greater influence and leadership in community moral issues was voiced in April at the Conference's annual urban-town and country convocation, in San Francisco.

Following talks by Dean Robert Fitch of Pacific School of Religion and group discussions of "The Church's Morals in Country and City," three laymen expressed their views on the "Minister's Moral Leadership."

Mrs. Ted. F. Baun of First Church, Fresno, Conference WSCS president, urged that the church needs to move in political life to be an effective part of the community, that the minister's leadership need not be only from the pulpit but in small groups also. She added that a "minister should not feel that he has to be safe, but that he may be persecuted at times when he stands alone."

James Ferren of Burlingame Church, industrial personnel manager, pointed out that a pastor should attempt to enlist concerted action by a group of ministers in community action.

Franklin Stark of First Church, Oakland, attorney, reminded that a pastor speaks his own mind to his congregation, but to the community he appears to speak for the church and should endeavor "to have a better platform to speak from than his own feet."

Panel members at the urban-town and country convocation are, from left, Franklin Stark, James Ferren, Mrs. Ted F. Baun, and the Rev. Richard Walsh, the moderator.

Area Deaths

Death came recently to three retired San Francisco Area ministers and to one formerly in this area.

Services were held April 11 for the Rev. Keichi Imai, who entered the ministry in 1919 and was pastor at Bakersfield upon his retirement in 1955 from the Japanese Conference.

The Rev. Orin L. Russell died April 12 at Merced, where he had resided since retiring in 1945. He entered the ministry in 1898.

The Rev. T. J. Carter, a minister since 1918, died April 13 at Dinuba. He retired in 1949.

Word has been received of the death of the Rev. William C. Portillo of Long Beach, Feb. 27. He was pastor of La Trinidad Church, Stockton, prior to integration of the Latin-American Conference in 1956.

Women Elect Officers

New Woman's Society officers for both California-Nevada and Japanese Provisional Conferences have been announced following recent election meetings. Presidents are Mrs. Ted F. Baun of First Church, Fresno, and Mrs. James Kirihara of Grace Church, Livingston.

Other California-Nevada officers include Mrs. Donald H. Tippett, honorary vice-president; Mrs. Russell Scothorn, Castro Valley, vice-president; Mrs. George Becker, Walnut Creek, recording secretary; Mrs. Clyde Lefler, Sparks, Nev., treasurer; Mrs. Harold Hardman, Elmhurst-Oakland, missionary education and service; Mrs. James Catterall, North Sacramento, Christian social relations; Mrs. J. Paul Peterson, Porterville, promotion; Mrs. Harvey Brock-

meyer, First-Bakersfield, student work; Mrs. William Phillips, Fair Oaks, youth work; Mrs. R. R. Porter, Epworth-Berkeley, children's work; Mrs. George Warner, Napa, spiritual life; Mrs. W. E. Painter, Central-Sacramento, literature and publications; Mrs. C. M. Lauritzen, Visalia, supply; Mrs. Richard Fitch, Petaluma, status of women; Mrs. O. R. Zentner, Los Banos, missionary personnel; and Mrs. E. A. Brown, El Camino.

More than 700 women attended the annual meeting in First Church, Sacramento. They saw Mrs. James P. Howell of Hamilton-San Francisco, retiring president, and Mrs. M. C. Godfrey of First-Alameda, retiring treasurer, presented with honorary life memberships.

Some 70 women from four states participated in the seventh annual meeting of the Japanese WSCS at San Jose. Officers elected included Mrs. James Masuda, Grace-Livingston, vice-president; Mrs. Akira Shimoguchi, Page Mill-Palo Alto, recording secretary; Mrs. George Ishida, Pine-San Francisco, promotion; Mrs. Robert Takefuji, Berkeley, treasurer; Mrs. Helen Akita, Blaine-Seattle, missionary education; Mrs. Esau Shimizu, Wesley-San Jose, Christian social relations; Mrs. Masuo Akiyama, Grant Street-Spokane, spiritual life; Mrs. K. Murata, Page Mill-Palo Alto, children's work; Mrs. D. Oda, Tenth Street-Oakland, literature and publications; Mary Nishimoto, Oakland, Wesleyan Service Guild.

Youth Plan Projects

Summer projects of many types are occupying San Francisco Area Youth, following the annual Conference House of Representatives, attended by 200 at Hillsdale Church, San Mateo.

In addition to the camping program, this summer will include the Christian Witness Mission in Alameda, Aug. 25-31; the annual Mission to Mexico journey in August; the interdenominational Youth Fruit Camp at Hughson in July and August, and a new venture, a June 30-July 6 Mission Caravan to visit several Methodist mission projects in Southern California, Arizona and Mexico. The latter will include a study of missions and Methodist history.

Construction of the new Grant Street Church, Spokane, started in April. Groundbreaker was the Rev. Richard D. Decker, district superintendent, as Building Chairman Masuo Akiyama watched.

Those delegated from Methodist Youth and Wesley Fellowships, attending House of Representatives, asked Congress to prohibit liquor service on airlines and distribution of interstate magazines containing liquor advertisements. They urged the State Department to further develop student exchange programs particularly with Communist nations. They also informed the California Legislature of the youths' backing of fair employment practices legislation.

David R. Swope, junior at Sacramento State College, and member of First Church, Sacramento, is one of 50 students selected from the U. S. for the Methodist European Work Camp-Seminar this summer. He will work in Austria.

First service in the new sanctuary of Fellowship Church, Vallejo, was held Easter, with the Rev. Florencio Marquez preaching. Dedication by Bishop Tippett will be July 14.

RIDING THE CIRCUIT

Appointment of the Rev. George A. Warmer, Jr., pastor of Oakland First Church since 1949, as director of public relations and affairs at Boston University, beginning June 16, was announced by Bishop Tippett. Dr. Warmer has been chairman of the Conference Urban Life Committee and active nationally in both urban life and family life work.

Other changes included appointment of Robert Durig from First-San Francisco to assistant at Glide-San Francisco and Joseph B. Garcia to supply Latin-American Church, Dinuba.

More than 21,500 San Francisco Area families had subscriber to TOGETHER magazine by April, according to the Chicago office. There are 150 churches on the all-family plan. Leading district is Fresno, with 5,524 subscribers and 33 all-family churches.

Word was received of the death, May 17, of Mrs. George H. Lee, 47, in Anderson, Ind., after two years in a coma. She was the wife of a former California-Nevada Conference member who now heads the science department at Anderson High School.

New director of Christian education at San Bruno is the Rev. Mrs. Charlotte Head. She replaces Miss Mary Lou Huck, deaconess, who is entering parish visitation work.

Mr. and Mrs. Earle L. Menker of First Church, Oakland, left May 1 on a four-months tour of North Africa and Europe, including time in Russia.

Beverly Jean, daughter of the Rev. and Mrs. Walter R. Gourley, was married May 5 to William C. Smith, in Castro Valley Church, where her father is pastor.

Two Oroville Church couples celebrated anniversaries. For Mr. and Mrs. Charles Service it was 56 years on April 18. Mr. and Mrs. W. S. Boone observed their golden anniversary on May 5.

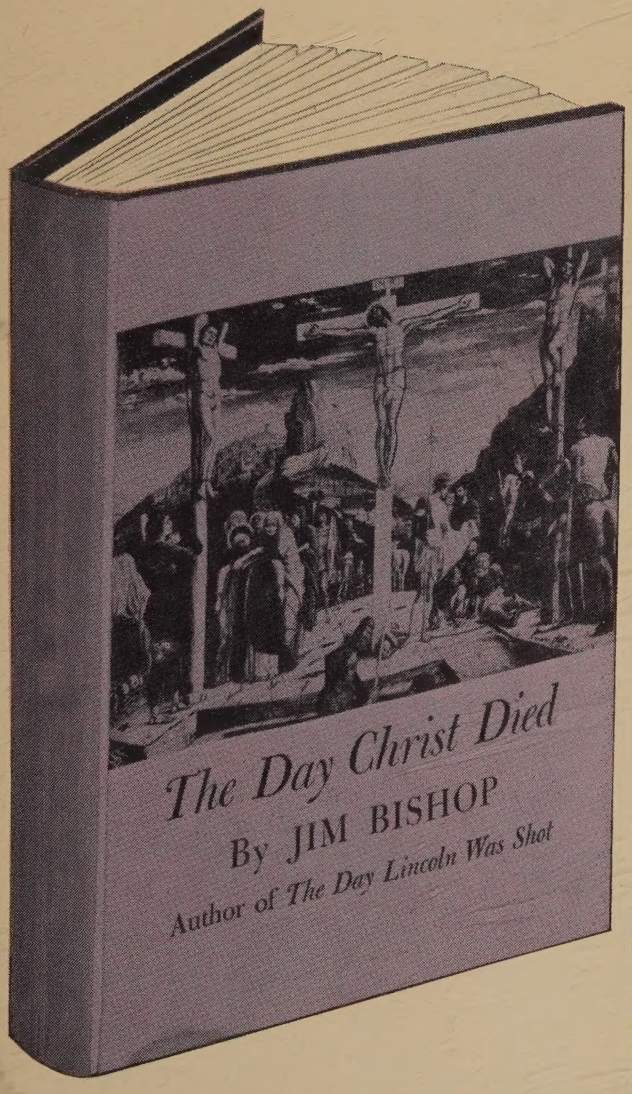
The Rev. Elliott L. Fisher, San Jose district superintendent, has been elected a director of the Christian Rural Fellowship. He is also national president of the Methodist Rural Fellowship. Dr. Fisher spoke at Juneau for the annual meeting of the Fellowship of Alaskan Churches.

Under Sponsorship of the Business and Professional Women's Group of Trinity Church, Berkeley, Mr. and Mrs. Otto Harvath have settled in Berkeley after escaping from Hungary during the revolt. They make a total of five Hungarian refugees sponsored by Trinity during the past five years.

For the fourth consecutive year, Montclair Church, Oakland, won a divisional blue ribbon in the California Home and Garden Show. Sponsored by the Methodist Men's Club, the Oriental garden display won a $300 prize.

A moving account of the most dramatic day in the history of the world...

THE DAY CHRIST DIED



By Jim Bishop

THE SIGHTS, the sounds, the very atmosphere of the twenty-four hours of the Passion of Christ—are called forth in an extraordinary book of its kind. To Jim Bishop's flair for bringing a scene to life, for giving it the stark reality of an event taking place before one's eyes, has been added diligent research in Rome and the Holy Land. As he follows Christ's last day-and-a-half on earth, he sees that His divine and human sides were constantly juxtaposed, that He knew He was to die betrayed and to die suffering as a man, yet to live as God. *The Day Christ Died* is written in modern language with a sense of contemporary drama, but always with dignity and reverence. It displays deep insight into the inner meaning of the words of the Bible. It will surely move the reader to greater understanding and perhaps, to greater faith. The author, Jim Bishop, is best known for his great success, *The Day Lincoln Was Shot*. He has been at work on this new and more demanding book since the Lincoln work was published.

(HA) ..... *postpaid*, **$3.95**

FILL IN AND MAIL TODAY

Order from **THE METHODIST PUBLISHING HOUSE** *serving you*

Baltimore 3 • Chicago 11 • Cincinnati 2 • Dallas 1
Detroit 1 • Kansas City 6 • Nashville 2 • New York 11
Pittsburgh 30 • Portland 5 • Richmond 16 • San Francisco 2

Please send me postpaid _____ copies of *The Day Christ Died*.

NAME _____

STREET _____

CITY _____ STATE _____

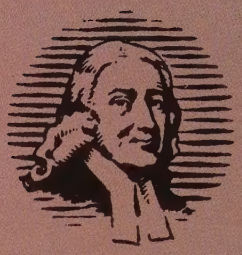
☐ Payment enclosed ☐ Please charge to my account

Add state sales tax if necessary—none on interstate orders

☆ Shop at our COKESBURY BOOK STORES in these cities:
Atlanta, 72 Broad St., N. W.
Boston, 577 Boylston St.
Los Angeles, 5244 Santa Monica Blvd.

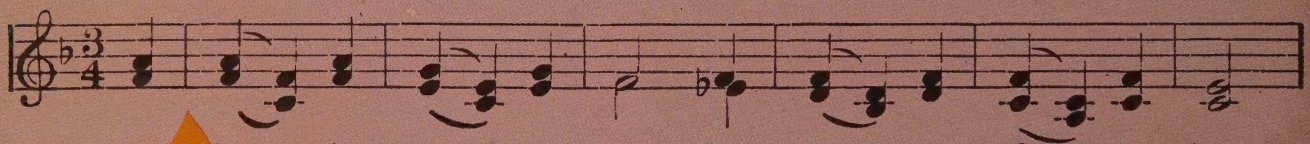
CHARLES HOLBROOK LIB 84
PACIFIC SCH OF REL
1798 SCENIC AVE
BERKELEY 9 CALIF.

Blest be the tie that binds



"Is thy heart right, as my heart is with thine?. . Dost thou love and serve God? . It is enough. I give thee the right hand of fellowship."

John Wesley (1703-1791)



TOGETHER joins Methodist family circles in a church-wide bond of Christian fellowship.

From our celestial chimes, magnificent organs and glorious voices—heart warming strains of a familiar hymn pours forth an inspiring message of Christian faith. And as John Wesley summarized, "It is enough, I give thee the right hand of fellowship." With this same spirit of communicating Christian love and faith, TOGETHER visits Methodists' homes each month.

Together

THE MIDMONTH MAGAZINE FOR METHODIST FAMILIES

740 North Rush Street • Chicago 11, Illinois

Give every Methodist family an opportunity to join the TOGETHER fellowship circle. If your church is not yet participating in the ALL FAMILY SUBSCRIPTION PLAN, ask your pastor or write TOGETHER Business Office for further information. ALL FAMILY PLAN rates are $2.00 a year, payable 50¢ quarterly.